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CATECHETICAL METHODS:

Standard Methods of Teaching Religion

For use in Seminaries, Novitiates, Normal Schools, and by all Teachers of Religion

BY

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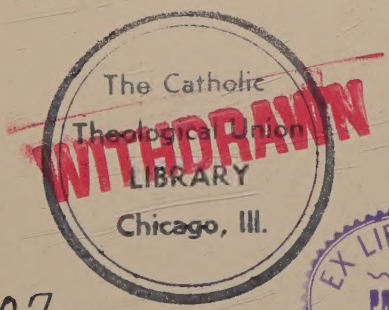

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CHAPTER I

CONTENTS OF CATECHIZATION IN HISTORY. THE CATECHISM.

Before discussing the Catechism as we know it today, we shall first give a brief historical summary of catechization in the Church. It is true, of course, that many documents remain to be unearthed before a complete history of catechization and of the Catechism can be brought forth. Yet, what recent research has accomplished is sufficiently interesting to deserve our attention.

I. THE FIRST TWO CENTURIES

The term "catechesis" is derived from the Greek verb κατηχέω, which means to instruct orally, to teach by word of mouth. It is in this sense that the verb κατηχεῖν is used by New Testament writers, especially by St. Luke and St. Paul. Thus, Apollo is said to have been "instructed in the way of the Lord" (κατηχημένος τὴν ὁδὸν τοῦ κυρίου).[1] St. Luke wrote his Gospel to recall to Theophilus the truths in which he had been "instructed" (περὶ ὧν κατηχήθης).[2] St. Paul speaks in the church in order to instruct (ἵνα κατηχήσω),[3] and desires that he who "is in-

[1] Acts, xviii, 25.
[2] Luke, i. 4.
[3] I Cor., xiv. 19.

structed (ὁ κατηχούμενος) in the word, communicate to him that instructeth him (τῷ κατηχοῦντι) in all good things."[4] Hence, among early Patristic writers the Greek term κατήχησις, and the Latin word "catechesis," came to designate either the act itself of instructing or its object. With the organization of the catechumenate the term took on a more precise and restricted meaning: it was applied particularly to the oral instruction preparatory to the reception of baptism. During the first centuries those to be catechized were mostly adults. Since the beginning of the Middle Ages they were generally children. Hence, today *catechization* is the religious instruction of the youths from their tenderest years until the full attainment of maturity of religious life. *Catechetics* is the theory of catechization, that is, a complexus of systematically ordered truths and rules to be followed in the teaching of Christian Doctrine.

Conforming to the precept of the Master, the Apostles first taught and then baptized.[5] The object of their catechesis varied with the audiences to which they appealed. To the Jews they announced that Christ was the divine Messias foretold by the Prophets.[6] Before the Jews of the diaspora St. Stephen exalts Christ above Moses, and declares His religion independent of the Mosaic rites and prescriptions.[7] According to the author of the Epistle to the Hebrews, the following elements constituted the primitive catechesis: re-

[4] Gal., vi. 6.
[5] Cfr. Leo the Great, *Epist. xvi*, 6, in *P. L.*, LIV, 702.
[6] Acts, ii. 22–36.
[7] Acts, vi–vii.

pentance, faith in God the Rewarder, baptism, imposition of hands, resurrection of the dead, and eternal judgment.[8] The first obstacle which the Apostles encountered in addressing themselves to the Gentiles, was deep-rooted paganism. As is evident from St. Paul's speech on the Areopagus,[9] the Apostles insisted on the following points: the existence of one God, Creator of heaven and earth, the rejection of idolatry and paganism, and the necessity of repentance with a view to the future judgment by the glorious Christ.

A valuable witness of the immediate post-Apostolic age is the *Didache*. In the first part of this work we find the model of a catechesis addressed to the catechumens before the conferring of baptism. It takes the form of a short moral instruction on the Two Ways. The way of life (chapters i–iv) consists in the observance of the twofold gospel precept of love and of the golden rule, the way of death (v–vi) consists in committing the various sins enumerated. Although the catechesis does not comprise anything explicitly dogmatic, it certainly presupposes a renunciation of paganism and an elementary acquaintance with the fundamental doctrines of Christianity. The Epistle of Barnabas (chapters 18–20), the first Apology of Justin Martyr, and the "Exhortation to the Heathen" of Clement of Alexandria also give us some idea of the moral and dogmatic doctrines taught the candidates before Baptism.

Documents thus far available show that up to

[8] Hebrews, v. 12, vi. 1–2.
[9] Acts, xvii. 24–31.

the middle of the second century the catechumenate was not the elaborate organization which it became afterwards. In the second half of the second century, however, we can detect in the various writings of the time the gradual organization of the catechumenate. The preparation for baptism is carried on in accordance with well-defined rules. The converts are obliged to follow an organized course of instruction and submit to a code of ascetical and liturgical prescriptions. As the number of converts increases, the Church exercises greater care in assuring herself of the worthiness of the candidates. The defections under the rule of Decius contribute towards a stricter regulation of the catechumenate, and in time of peace these regulations are further perfected. The catechumenate, then, owes its origin, not to an ecclesiastical decree, but rather to the needs of the time. It reached its highest stage of perfection in the fourth and fifth centuries, and declined rapidly afterwards.

II. FROM THE BEGINNING OF THE THIRD TO THE FIFTH CENTURY

During this period the catechumenate functions as an organized institution. Prior to their admission to the catechumenate, the candidates must receive certain preliminary instruction and undergo a certain probation, for the Church desired to admit only those who were determined to be earnest followers of the new life. Although no manuscript containing a model of this preliminary catechesis has come down to us, the existence of such instruction cannot be doubted. Valuable information in

this regard is found in the *Constitutiones Apostolicæ*[10] and in treatises of Sts. Ambrose,[11] Gregory of Nyssa[12] and Augustine.[13] St. Ambrose demands that the Church's attitude towards the heathen be the same as that of St. Paul on the Areopagus towards the Gentiles: the pagans must believe in one God, Ruler of the universe and Supreme Good, and they must reject idolatry, and accept Christ as Saviour, who through His deeds and His own resurrection declared Himself to be divine. St. Gregory's catechesis contains directions for Christian catechists in their dealings with different adversaries, especially the pagans, Jews, and heretics. The procedure which he indicates is rather that of a controversialist or apologist, confronted with certain objections against Christian dogmas, than that of a catechist. It is especially to St. Augustine that we are indebted for our knowledge of the method and object of the catechesis in question. He carefully describes the attitude to be assumed, the plan to be followed, and the matter to be treated. He shows successively how to deal with the unlettered man (a *rudis* or an *indoctus*), secondly, with a man possessing some knowledge of Holy Scripture and Christian literature, and, finally, with a man cultivated from the literary viewpoint but ignorant from the viewpoint of faith. He adds two model lessons, one long and the other short, to be used according to the time which one has at one's disposal. Each

[10] L. VIII.
[11] "In Luc.," VI, 104–105, in *P. L.*, XV, 1096–1097.
[12] "Oratio Catechetica Magna," in *P. G.*, XLV, 9 sqq.
[13] "De catechizandis rudibus," in *P. L.*, XL, 307 sqq.

lesson consists of an exordium, narration, and conclusion.

A. The Catechumens.—Candidates who had satisfactorily followed the preliminary training, and whose request to prepare for baptism was granted after a careful examination into the motives which prompted it, were enrolled among the catechumens. After various liturgical functions (such as breathing on them while reading an exorcism, signing of the forehead with the sign of the cross, imposition of hands, giving of blessed salt, and anointing with oil) had set them apart from their former associates, they were admitted to the assembly of the faithful. Here, in a special place assigned to them, they listened to the Scripture lessons, which were afterwards explained in a homily for their further instruction. The new exalted morality of the Gospel was especially emphasized and dwelt upon. At the conclusion of the sermon the deacon admonished those present to pray for them. After the bishop had prayed over them with extended hands, they left the assembly. The catechumenate was not everywhere of equal duration. Three years were required in the Orient, two in Spain. In some cases it was prolonged indefinitely, sometimes even to the moment of death.

B. The Competents.—When the catechumens were considered sufficiently prepared, they were invited by the bishop at the beginning of Lent to register their names as candidates for baptism. Thereafter they were known no longer as "catechumens," but as "competents" (*petere bap-*

tismum). They now entered upon the proximate preparation for baptism. The object of the catechesis continued to be the same as that of the former stage, namely, the faith and the life of a Christian.[14] But it was explained in a more detailed, explicit, and analytical manner. The instruction was no longer given by a member of the lower clergy or by a lay *didaskalos* (teacher), but by the bishop himself or by his delegate. The nature, method, and subject of these instructions is best indicated in the series of eighteen popular catecheses delivered at Jerusalem in 348 by St. Cyril in the name of the Bishop Maximus.[15] The Symbol (the Creed) was now taught the converts for the first time; the ceremony was called the "traditio Symboli," and in Rome took place on the Wednesday after *Lætare* Sunday. A few days later they were "given" the Lord's Prayer—"traditio Orationis Dominicæ." These prayers were learned by heart, recited publicly, and afterwards thoroughly explained. Both formulas constituted a part of the "discipline of the secret." The competents were further interrogated at the "scrutinies," which took place at the public assembly of the faithful, and were required to give a satisfactory account of what they had learned. At liturgical functions the competents submitted to exorcisms and imposition of hands in order to express their severance of all connection with sin and with the author of sin.

C. The Neophytes.—Even when the compe-

[14] Cfr. "Constitutiones Apostolicæ," VII, 39, in *P. G.*, I, 1040.
[15] *P. G.*, XXXIII, col. 332 sqq.

tents had finally been solemnly baptized and confirmed on early Easter morn, and clothed with the white tunic to be worn until the following Sunday, their catechetical training was not yet at an end. Before being definitely aggregated to the body of the Christian faithful, they continued for eight more days under the direction of their masters. The five mystagogical sermons delivered by St. Cyril [16] at Jerusalem represent the particular kind of instruction received by the neophytes. In the West the same custom of addressing certain complementary instructions to the neophytes after their baptism prevailed. At Milan St. Ambrose deferred until after Easter the explanation of the mysteries, because the direct impression produced by the accomplishment of these mysteries seemed preferable to a preparatory explanation.[17] In Africa, especially at Hippo, most of these explanations preceded the conferring of baptism. The week after Easter was employed in imparting certain supplementary teaching concerning the Mass and Communion, and in exhorting the neophytes to persevere in the new Christian life.[18]

That the ceaseless efforts of priests and catechists in the early Church were abundantly blessed by God, is evident from the splendid results obtained: even the pagans praised the blameless conduct of the Christians, and martyrs by the hundreds sealed their faith with blood.

[16] *P. G.*, XXXIII, col. 1065 sqq.
[17] "De Myst.," 1, 2, in *P. L.*, XVI, 389.
[18] St. Augustine, *Serm. cclx*, in *P. L.*, XXXVIII, 1202; *Serm. ccclxii*, in *P. L.*, XXXIX, 1560.

III. FROM THE END OF THE FIFTH CENTURY TO THE NINTH

Although the ancient organization still continued during this period in certain parts of Africa,[19] Spain,[20] and Gaul,[21] the catechumenate began, on the whole, to decline rapidly. The time of the catechumenship came to be greatly shortened. The days on which baptism was conferred increased in number. The baptism of infants became more frequent. The Church, now very powerful in Italy, Northern Africa, Spain, and Gaul, began to receive into her bosom the barbarian peoples of the northern countries. Entire tribes were often converted *en masse,* and baptized before they received sufficient instruction. Such baptized adults—and children, as soon as they reached the age of reason—were obliged to follow a course of Christian instruction in order to become acquainted with the obligations which they assumed at baptism. This instruction was given by the sponsors, parents, or priests.

This elementary Christian instruction replaced the catechesis of the catechumenate. Just as formerly the Creed and the Lord's Prayer were "given" to the catechumens, so now these same formulas were memorized in Latin or in the native tongue, and explained by the priest or catechist. In the Carolingian Empire the same program prevailed everywhere. The Council of Frankfurt[22] in 794 ruled that the *Credo* and the *Pater* must be

[19] Cfr. Fulgentius of Ruspe, *Serm. lxxviii,* in *P. L.,* LXV, 950.
[20] Cfr. St. Isidore, "De Offic.," ii, xxi, in *P. L.,* LXXXIII, 814.
[21] Cfr. Gennadius, "De eccles. dog.," lxxiv, in *P. L.,* LVIII, 997.
[22] Mansi, XIII, 908.

known by all. Those who could not recite the two formulas were forbidden by Charlemagne to act as sponsors. In Alcuin (735–804) we meet for the first time with a manual resembling our modern Catechism: it is a Latin explanation, in questions and answers, of the Creed and the Lord's Prayer. The Council of Aix-la-Chapelle [23] declared in 836 that the children must be thoroughly acquainted with the *Pater* and *Credo.* In the tenth century, Ratherius, Bishop of Verona, ordered his priests to explain the *Credo* and *Pater* in their sermons to the people.[24] Besides this, the adults were also made acquainted with the Athanasian Creed, with the duties of their state, and with the different categories of sins and vices.

We can also conjecture with some plausibility what were the catechetical methods in the missionary countries of this epoch. Preaching in a manner adapted to the capacity of their listeners, the missionaries did not write down in Latin the discourses which they addressed to the pagans. Hence, none of these missionary catecheses have come down to us. The summary references which are found in contemporary documents, and which enable us partially to reconstruct the catechetical methods of these regions, indicate that the missionary catechesis comprised many elements of the Apostolic and Patristic catechesis. For, while the surroundings were different, the obstacle—namely, paganism and its superstitions—always remained the same. Although occasionally the

[23] Mansi, XIV, 681.
[24] "Synodica," 12, in *P. L.*, CXXXVI, 563.

vanquished peoples were obliged by force to accept the yoke of faith, ordinarily the missionaries used the common means of suasion, and confirmed their teaching by their own example, by the sanctity of their lives, and by their devotion to duty.

The missionary catechesis comprised, in the first place, a condemnation of idolatry and paganism in all its forms. St. Eligius [25] mentions a great number of these superstitions, and the *Concilium Liptinense* [26] enumerates as many as thirty. Then followed the proclamation of the existence of one God, Creator of heaven and earth, the doctrine of the Incarnation, a brief summary of the religious history of the world and of the economy of the Redemption, an explanation of baptism and of the renunciations and responsibilities which it entails, a list of sins to be avoided and duties to be fulfilled, and, finally, an emphatic reference to the last things of man, especially eternal punishment or reward. The catechetical method of St. Augustine in England may be determined to some extent from the letter addressed to him by Pope Gregory the Great upon the conversion of King Ethelbert in 597.[27] Another catechetical program is indicated in a letter written by Boniface V in 624 to Edwin, the pagan King of Northumberland, encouraging him and his whole household to embrace the faith.[28] The question of human origin and destiny seems to have played an important rôle

[25] "Vita S. Eligii," ii, xv, in *P. L.*, LXXXVII, 524–550.
[26] "Indiculus superstitionum et paganiarum," in *P. L.*, LXXXIX, 810 sqq.
[27] "Epist.," lib. XI, epist. xxvii, in *P. L.*, LXXVII, 1139.
[28] "Epist.," III, in *P. L.*, LXXX, 438.

in the catechization of these Anglo-Saxons.[29] The discourses of St. Eligius seem to be an echo of the Two Ways of the *Didache* and of St. Augustine's *De catechizandis rudibus*.[30] The discourses of St. Gall on the borders of Lake Constance likewise seem to suggest the *narratio* of St. Augustine.[31] The papal letter which St. Boniface, after having been consecrated Bishop at Rome by Gregory II, brought to the tribes of Germany,[32] and the discourse of St. Lebwinus at Merklo,[33] reveal interesting aspects of missionary activity in this region.

IV. THE MIDDLE AGES

As we have noted above, instruction of children in the elements of Christian Doctrine gradually replaced the catechization of catechumens and of adults. Upon parents, in the first place, devolved the important duty of imparting to their offspring the rudiments of Christian faith. Hence, the Church required that godparents and those about to marry have a sufficient acquaintance with them. Those more immediately charged with this duty, however, were the clergy. The Synod of Albi in 1254 ordered that on Sundays and feastdays all children, seven years old, should be brought to church in order to be instructed in Christian Doctrine and learn the Creed, the Lord's Prayer, and the Hail Mary. Again, in the numerous schools which began to flourish in Charlemagne's reign, not

[29] Bede, "Hist. Eccles.," II, xiii, in *P. L.*, XCV, 104.
[30] "Vita Eligii," II, viii, in *P. L.*, LXXXVIII, 513; II, xv, *ibid.*, 524–550.
[31] "Serm.," in *P. L.*, LXXXVII, 13-26.
[32] "Epist.," VII, in *P. L.*, LXXXIX, 504–505.
[33] "Vita s. Lebwini," xii, in *P. L.*, CXXXII, 890.

only was religious instruction imparted but religion was placed at the very basis of the curriculum and the spirit of faith pervaded all the different branches. Finally, the lengthy instruction which formerly preceded baptism was now replaced by an extensive preparation for Confession and Holy Communion. Confession books, confession mirrors, explanations of the Ten Commandments and of the different kinds of sin, and treatises on Communion became very numerous. These explanations were often written on tablets, and placed in parish churches, schools, and other public places.

Two new methods, both of which enjoyed no small success and exercised a considerable influence on subsequent catechetical teaching, were inaugurated in the twelfth century. The first, the so-called *Elucidarium,* owes its origin to Honorius of Autun. The *Elucidarium* of Honorius [34] is divided into three parts, and comprises an explanation of the Symbol of the Apostles, of moral and physical evil, and of the last things of man, especially of the state of the blessed and of the damned. The text is arranged in the form of questions and answers. The second method, the *Septenarium,* orginated with Hugh of St. Victor.[35] It consists in explaining a doctrine under seven heads, and in comparing or contrasting these with the seven points of another doctrine. Thus, the seven petitions of the *Pater* are correlated with the seven beatitudes or the seven gifts of the Holy Ghost;

[34] *P. L.,* CLXXII, 1109–1176.

[35] "De quinque septenis seu septenariis opusculum," in *P. L.,* CLXXV, 405–414.

the seven capital sins are opposed to the seven principal virtues or the seven works of mercy. Borrowed undoubtedly from St. Augustine,[36] the *Septenarium* enjoyed a considerable vogue and its influence is felt in almost every catechetical work of the Middle Ages.[37] A Council held at Lambeth in 1281 ordered priests to explain to the faithful, among other things, the seven works of mercy, the seven principal virtues, the seven sacraments, etc.[38] Among the poems inspired by the *Septenarium* the *Floretus* is especially deserving of mention. It explains in verse the principal dogmas and the flowers of the different virtues.

For those to whom the written word was unintelligible a means of instruction was provided in the stained-glass windows and in the paintings and pictures which adorned the churches and represented Biblical scenes or the lives and deeds of Saints. Then, again, there were the so-called "Bibles of the Poor." In the center of the picture was placed the main scene taken from the New Testament, and around it were grouped the prototypes of the Old Testament. At the top was an appropriate inscription. As a further development of the former we find the "catechisms in pictures," presenting their teaching in so realistic and concrete a manner as to appeal to even the most simple. Other concrete means of instruction were the cribs set up in the churches at Christmas, the holy sepulchers at Easter, and the fourteen

[36] "De Sermone Domini in Monte," in *P. L.*, XXXIV, 1285–1286.

[37] Cfr., for example, John of Salisbury, "De septem septenis," (*P. L.*, CXCIX, 943–964) and Hugh of Amiens, "Super fide Catholica et oratione dominica" (*P. L.*, CXCII, 1334, 1345–1346).

[38] Mansi, XXIV, 410–413.

pictures known as the Stations of the Cross. Finally, recourse was had to dramatic representations—to the mystery and miracle plays. According to the different festivals of the church year, Biblical incidents and events were represented by living tableaux and performances. At first these plays took place in the church and in Latin. Later on they were given in the language of the people and in the open air.

Several other writers of this period made important contributions to the catechetical science. Rabanus Maurus (d. 856), a disciple of Alcuin, embodied in his *De Disciplina Ecclesiastica* a long instruction for catechists. St. Edmund of Canterbury (d. 1224) wrote familiar explanations on prayer, the seven deadly sins, the Decalogue, and the Sacraments. Manuscript copies of these are still preserved in the Bodleian Library at Oxford. St. Thomas Aquinas (d. 1274), the great Doctor of the Church, also produced what may be called a catechism for the use of catechists. This catechism consists of his explanation of the Apostles' Creed, the Sacraments (which are treated in connection with the eighth article of the Creed), the Lord's Prayer, the Hail Mary and the Commandments. These explanations are noted for their simplicity of language and for their correlation of the main points of religious doctrine. These writings of the Angelic Doctor formed a suitable catechetical manual for the clergy and schoolteachers, and were generally used in the thirteenth and fourteeth centuries.

One of the most celebrated catechists of his

day was John Gerson (d. 1429). Gerson clearly saw that the reform of the Church must begin with the religious instruction of the young. Although the Chancellor of the University of Paris, he freely devoted his spare time to the instruction of children. When his associates said that it was ill-becoming for a man of his position to waste his time on children, he composed a small treatise entitled "De Parvulis ad Christum Trahendis,"[39] in which he justified his conduct. In this work he recommends the early religious training of children, dwells on the evil results of neglecting the children, indicates the means to be employed for bringing children to Christ, and describes the requisites and noble character of the catechist's office. He strongly advocated the use of a children's handbook of religion, which would explain to them the principal doctrines of holy faith. His work, "Opus Tripartitum de præceptis decalogi, de confessione et de arte moriendi,"[40] which he composed for the use of pastors, became very popular in the French dioceses and was strongly recommended by the bishops.

During the period just previous to the Reformation there was a marked decline in religious instruction. The indifference and looseness of morals which characterized the end of the Middle Ages exercised an inevitable influence upon catechization. Reverence for ecclesiastical authority was undermined by speeches and pamphlets. Priests and secular teachers were often despised by both parents and children. Religious instruction grad-

[39] "Opera" (Antwerp, 1706), III, 277–291.
[40] *Ibid.*, I, 425–450.

ually lost its simplicity and attractive historic form, and become more and more argumentative and apologetic. However, among the men whom God in His providential guidance of the Church would raise in the hour of crisis and trial, there were to be not a few who would devote themselves to the renewal of the pristine catechetical spirit.

V. FROM THE SIXTEENTH TO THE NINETEENTH CENTURY

Although with Luther and with the invention of printing the Catechism came to be known under the name it has preserved to this day, it cannot be said that Luther originated the Catechism in its form and contents. In the first place, we have already mentioned several works which, though they do not bear the title of Catechism, were nevertheless "catechisms" in content. The treatise of Alcuin, the *Elucidarium* of Honorius, the "breve compendium" of the Council of Tortosa (1429), all preceded Luther. Again, Luther was certainly acquainted with the *Christenspiegel* of Diederich (1470) and with the *Kinderfragen* of the Bohemian Brethren. At his request, many of Luther's immediate followers prepared manuals for the catechization of children, and their compositions are reproduced in the "Monumenta Germaniæ pædagogica." In composing his Catechism, Luther simply followed the practice in vogue in the Church for several hundred years and adhered to customs consecrated by long usage. What remains true is that since Luther's time the word "Catechism" has been used to designate a book explain-

ing the principal Christian doctrines in the form of questions and answers, whereas formerly it was applied to catechetical instruction, imparted either orally or with the help of a book, together with all the liturgical functions preparatory to baptism.

The Catechism now became the common property of both Catholics and Protestants, and various editions of the book literally poured from the press. As it is impossible to give a complete list of all the Catechisms printed, we shall mention only a few of the most important. In 1563 Calvin composed a Catechism in French,[41] and carefully embodied in it the chief points of his heresy. In England the first "Book of Common Prayer" (1549) contained a Catechism, with a brief explanation of the Commandments and the Lord's Prayer. In 1647 the Westminster Assembly of Divines drew up the Presbyterian "Larger" and "Smaller" Catechisms.

The revival of Catholic catechization after the Reformation is due at once to several causes. In the first place, the zealous endeavor to instruct the children and the laity was partly a continuation of the religious reform inaugurated already in the fifteenth century. It received a new impetus from the very violence of the religious revolution, from the efforts of holy and learned men, and above all from the energetic stimulus given by the Council of Trent (1545–1563). The latter in the fifth and again in the twenty-fourth session emphatically reminds pastors of their duty to provide religious instruction for the laity and for the young. Bish-

[41] "Le formulaire d'instruire les enfans en la chrestiente, fait en maniere de dialogue ou le ministre interroge et l'enfant repond."

ops were urgently requested to carry out these regulations, and were given extensive powers to that end. The frequent convocation of synods which concerned themselves with the education of youth, the foundation of many religious orders whose primary object was the training of children, and the organization of Confraternities of Christian Doctrine soon brought consoling results.

Among Catholic catechismal writers St. Peter Canisius (d. 1597)[42] undoubtedly occupies the place of honor. His large Catechism appeared in 1555 and was entitled "Summa doctrinæ christianæ per quæstiones tradita." Although intended for the young, the work was written in Latin because in that humanistic age Latin was taught even in the village school. In 1556 he published his small *Summa*—"ad captum rudiorum accomodata." A German translation of the work appeared in 1558. This was the smallest and at the same time the most popular of the Canisian Catechisms. A third and medium-sized catechism appeared in 1559, and was entitled "Parvus catechismus catholicorum." The division of the Canisian Catechisms is as follows: Faith, Hope and Prayer, Charity and the Commandments of God and of the Church, the Sacraments, and Christian Justice. Canisius emphasized and developed at length especially those doctrines which were attacked by heretics. Unlike that of his adversaries, his exposition was dignified, dispassionate, and irenic. His biographers tell us that he was careful to avoid all mechanical memorizing on the

[42] Cfr. Otto Braunsberger, "Beati Petri Canisii Epistulæ et Acta," (8 vols., Freiburg im B., 1896-1923).

part of the children, and strove to adapt his teaching to their capacity. He relied more on prayer than on threats and punishments, devoted special individual care to the weakest and poorest among the little ones, and advocated the frequent reception of the Sacraments by the children.

What St. Peter Canisius did for Germany, Cardinal Robert Bellarmine (d. 1621)[43] did for Italy. In 1598, by order of Pope Clement VIII, Blessed Bellarmine published a compendium of Christian Doctrine or Catechism, entitled "Dottrina cristiana breve da imparasi a mente." The work is arranged in the form of questions and answers, but its long sentences are a decided disadvantage. For the use of catechists he published a treatise entitled "Dichiarazione più copiosa della dottrina cristiana." The books of Blessed Bellarmine were used exclusively for the instruction of youth in Rome, and their adoption in many other dioceses was ordered by the Pope. At the Vatican Council (1870) it was the wish of Pius IX that Bellarmine's Catechism should be adopted as the uniform and official Catechism for the whole Catholic world.

A large share in the revival of catechetical zeal must be ascribed to the "Catechismus Romanus."[44] The Council of Trent (1545–1563) resolved to publish this Catechism, but it was not brought out until the year 1566 by St. Pius V under the title of "Catechismus ex decreto Con-

[43] Cfr. James Brodrick, "The Life and Work of Blessed Robert Francis Cardinal Bellarmine" (2 vols., New York City, 1928).

[44] Cfr. McHugh-Callan, "Catechism of the Council of Trent for Parish Priests" (New York City); J. Donovan, "Catechism of the Council of Trent (Dublin, 1867).

cilii Tridentini ad parochos Pii V jussu editus Romæ, 1566." St. Charles Borromeo was most prominently connected with the composition of the book. The work explains in four parts the Apostles' Creed, the Sacraments, the Ten Commandments, and the Lord's Prayer. It was not intended as a manual for children, but was designed as a help to pastors and to those engaged in the teaching of the Catechism. It brought about a much needed and desired uniformity of Christian doctrine, and dealt a staggering blow to Protestant claims.

Several catechismal writers of the seventeenth and eighteenth centuries are here deserving of mention. In 1686 Jacques Bossuet published a Catechism for his Diocese of Meaux, and wrote several instructions concerning its object and use. His Catechism follows the customary order, and each lesson is preceded by a suitable concrete historical narrative.[45] In Ireland the two famous and outstanding names are those of Dr. Reilly, Archbishop of Armagh (d. 1758), and Dr. James Butler, Archbishop of Cashel (d. 1791). Dr. Reilly's Catechism was used extensively up to the introduction of the so-called Maynooth Catechism. In regard to Dr. Butler's Catechism, which had also become very popular in many Irish dioceses, it is interesting to note that, when the question of a uniform Catechism came before the Third Plenary Council of Baltimore, many of the bishops were in favor of a revised edition of Butler's Catechism.

[45] "Œuvres de Bossuet" (ed. F. Lachat, 1885), Vol. V.

Catechisms that have come into existence since the sixteenth century have the following points in common: (1) Christian Doctrine is not given in the form of a connected exposition, but in questions and answers. The new Augsburg Catechism, Fleury's Catechism,[46] and Yorke's text-books of religion offer a happy combination of the two methods. (2) All Catechisms, even the oldest ones, are built up around the four formulas constituting the skeleton of Christian Doctrine: the Creed, the Sacraments, the Commandments, and the Lord's Prayer. (3) Diocesan Catechisms are frequently published in two or three editions: small, medium, and large. They are concentric: the second contains the questions of the first, and the third the questions of the two preceding ones. Questions of minor importance, reserved for older and abler students, are sometimes marked with an asterisk.

Several writers of this period, although they did not compose Catechisms, nevertheless made important contributions to the catechetical science. St. Francis Xavier,[47] the great missionary to the Orient, has a right to be classed among the most zealous of catechists. A letter dated December 1, 1544, gives us a detailed explanation of his method, and may be considered as an excellent guide for catechists. His instruction was accompanied by frequent acts of faith in the great supernatural mysteries which were the object of the particular catechesis. The merits of St.

[46] "Catechisme historique contenant en abrégé l'Histoire sainte et la Doctrine Chrétienne" (Lyons, 1747).

[47] Cfr. H. J. Coleridge, "The Life and Letters of St. Francis Xavier" (2 vols., London, 1872).

Charles Borromeo, Archbishop of Milan (d. 1584), have already been referred to. He held no less than six provincial councils which dealt with the management of Catholic schools and with the duties of catechists and religious teachers. He made special efforts to introduce wherever possible the Confraternity of Christian Doctrine. St. Francis de Sales, Prince-Bishop of Geneva (d. 1622), was also a zealous patron of the Confraternities of Christian Doctrine, wrote a treatise on catechizing for the use of his priests, and himself frequently engaged in instructing the children.[48] Jean Jacques Olier (d. 1657) was the founder of the famous catechism classes in the parish of St. Sulpice in Paris and the originator of the equally well-known "Method of St. Sulpice."[49] Fénelon, Archbishop of Cambrai (d. 1715), published several writings on Christian education, and in his treatise on the "Education of Girls"[50] laid down the principles to be followed in teaching Christian Doctrine to children. Benedict XIV issued many letters, instructions, and encyclicals on the subject of Christian Doctrine and on the Catechism.

The sixteenth, seventeenth, and the first half of the eighteenth century marked again the upward trend of catechization. The Catechism was taught thoroughly and perseveringly, and became the household book in every Catholic family. Catechisms were revised, improved, and kept up-to-date; especially was this the case with the Canisian manuals, which always remained models

[48] Cfr. "Œuvres de saint François de Sales" (Annecy, 1892).
[49] English translation, London, 1896.
[50] Cfr. "Œuvres de Fénelon" (Paris, 1843), II, 475 sqq.

of their kind. At the end of the eighteenth and at the beginning of the nineteenth century, however, religious education began to decline. Rationalism, the logical outcome of Luther's principle of private judgment, and denial of all external authority in religion pervaded a large portion of pedagogical literature. The Rationalists claimed to believe only those things, whether revealed or not, which man could know by the aid of his reason. Good conduct, they claimed, was the only thing necessary; worship of God was superfluous.

These rationalistic tendencies, which were prevalent not only among the élite but were vulgarized by an abundant popular literature, gradually extended their baneful influence into the domain of Catholic catechetics. Catechization in virtue and morality was greatly stressed. Doctrinal questions were relegated to the background as unnecessary bones of contention. Original sin, for example, was held to consist in a certain difficulty to practise virtue, but nothing was said of the *reatus culpæ;* grace was described as something which renders the practice of virtue easy, but the supernatural character of the life of grace remained unmentioned. The method in teaching religion was no longer the authoritative statement of revealed truths and the assertive exposition by an authorized teacher of the Church. The prevalent method became the Socratic or heuristic, a method which takes for granted that the truths of religion have already been implanted in the children and need only to be called forth to conscious-

ness by progressive questioning. The division of the Catechism was no longer in accord with the long-established tradition in this matter. The Catechisms of Canisius, once so popular, were assailed as unpractical and replaced by others infected with rationalism. In fact, it is hard to estimate what would have been the losses to the Church, had not the faith been kept alive in the Catholic people by the public worship and ceremonies of the Liturgy.

VI. MODERN TIMES

In the nineteenth century we find a new flowering of catechetical literature which combines at once a Catholic spirit and correct pedagogical principles. The cause of this general revival of interest in catechization all over Christendom is to be attributed to the unceasing and urgent appeals of the Pope and of the Provincial Councils, to the zeal of the priesthood, and to the activity of numerous religious bodies of men and women devoted exclusively to the work of Christian education. Catechization now becomes the subject of a distinct and separate theological science, called catechetics. Catechetical periodicals and manuals are rapidly multiplying in various countries. Dogma or revealed truth is again made the foundation of all religious instruction. Bible History, the history of divine revelation, is given its due and proper place. The history, liturgy, and organization of the Church are frequently brought before the child's mind.

More value is attached to thorough understanding than to mere memorizing, and the will is not neglected in the interests of mere reason.

The center of this catechetical renaissance of the nineteenth century is to be found in the German-speaking countries. We cannot more than indicate here some of the German writers, who came to exercise a lasting influence on the catechetical science. Bernard Overberg (d. 1826)[51] is the author of a Bible History and a Catechism. He determined the proper relations between the Catechism and Bible History, pointed out the evil effects of mechanical memorizing, and strove to make his instruction pleasing and interesting. He wished to reach, not only the child's mind, but also his heart and will. Augustin Gruber (d. 1835),[52] Archbishop of Salzburg, was instrumental in bringing into honorable prominence the Biblical and historical method of St. Augustine. John Hirscher (d. 1865) was the author of several catechetical works which gave a new impulse to the revived activity among catechetical writers. He likewise insisted upon the intimate connection between Bible History and the Catechism, considered mere memorizing of abstract formulas as useless, and insisted upon the proper training of the child's heart. Joseph Deharbe (d. 1871), an Alsatian, composed at the request of the Bavarian bishops a Catechism which has obtained wide circulation not only in Germany but also in England

[51] Cfr. "Christkatholisches Religions-Handbuch" (Münster, 1845).
[52] Cfr. Johann Eising, "Die katechetische Methode vergangener Zeiten in zeitgemässer Ausgestaltung" (Vienna, 1905).

and America. Deharbe's Catechism respects the old catechetical traditions, is written in an agreeable style, but lays too much stress on definitions, contains too many questions, and abounds in numerous theological expressions unintelligible to the children. John Schuster, of the Diocese of Rottenburg, is the author of a Bible History which in its revised form has been introduced into Catholic schools of almost every civilized nation.[53] Frederic Justus Knecht of Freiburg, Baden, is considered as the highest authority on Bible History[54] and on catechetics in general. During the last ten years a strong movement to improve Catechisms and catechetical instruction has been set on foot by the Society of Catechists of Munich and of Vienna. Their views are expounded in the *Katechetische Blätter* of Munich and in the *Christlich-pädagogische Blätter* of Vienna.

In France the outstanding catechist of this time is the celebrated Bishop of Orleans, Felix Dupanloup (d. 1878). His Catechism follows rather closely the arrangement of Deharbe's book. Even more important for the science of catechetics is his masterly treatise, entitled, "The Ministry of Catechizing."[55] This work is a fuller development of another well-known book, "The Method of St. Sulpice," which was published in Paris in 1832 and explains the system of catechism classes carried out in the parish of St. Sulpice.

[53] Cfr. Schuster-Holzammer, "Handbuch zur Biblischen Geschichte" (8th ed., Freiburg im B., 1925).

[54] Cfr. Knecht-Glancey, "A Practical Commentary on Holy Scripture" (London, 1910).

[55] English translation, New York City, 1868.

In Italy Cardinal Capecelatro (d. 1824), Archbishop of Padua, was the organizer of a catechetical union among the clergy and the founder of the first catechetical periodical destined for the priests. A work of Catholic education of the young which has passed beyond the Italian frontiers, is that of Don Bosco (d. 1888) and of the Salesian Congregation founded by him.[56] The instructional method of Don Bosco aims at winning the confidence of the child by the loving kindness of the teacher, and substitutes encouragement of the child for severe and humiliating punishments. It strives to make the instructions pleasant and attractive, has recourse to frequent religious exercises, and relies much on grace and prayer.

In the United States a writer of the Pacific coast, the Rev. P. C. Yorke, published in 1898 his "Text-books of Religion for Parochial and Sunday Schools."[57] The aim of the author was to produce a graded course in Christian doctrine corresponding to the age and capacity of children in the different grades. The foundation of Dr. Yorke's manuals is the Baltimore Catechism. The author has carefully selected for each grade such questions and answers as would be suited to the capacity of the child. Sometimes the wording of the Catechism is changed in the earlier grades, but in general the substance and its presentation are retained. Each lesson consists of a connected narrative, catechism questions and answers corresponding with the preceding part, and a hymn.

[56] Cfr. J. B. Lemoyne, "The Venerable Don Bosco" (New York City, 1927).

[57] Revised editions, San Francisco, 1927–1928.

Beautiful illustrations, which exemplify in a concrete manner the abstract truth of the lesson, are distributed throughout each volume. These illustrations as well as the readings are drawn almost exclusively from Bible History, and hence the Yorke text-books exemplify in an admirable manner the principle of correlation of the Catechism with Bible History. The child approaches the catechism text, which is to be carefully memorized, through story, picture and poem. The Yorke text-books were made obligatory in the Archdiocese of San Francisco in 1922, and are also used in the Dioceses of Sacramento and Los Angeles. The objectionable features of the method seem to be its excessive emphasis on memorizing and its introduction of the Catechism into even the first grade.

Catechetical activity in America, England, and Ireland has often been characterized by an effort at securing a uniform Catechism. In the United States the few missionaries who in the early days labored in this vast country were so overburdened with work that they could not produce original text-books for religious instruction. They had to be satisfied with compilations or reprints of European Catechisms. Local Catechisms which appeared from time to time were often suppressed because of their defective and inexact language. The question of a uniform text-book of Christian Doctrine was considered by the bishops not only at the first Provincial Council (1829), but also at the First (1852) and Second (1866) Plenary Councils of Baltimore. In the Third Plenary Council (1884)

many bishops were in favor of a revised edition of Butler's Catechism. The matter was finally entrusted to a committee of six bishops, and in 1885 was issued the "Catechism of Christian Doctrine, Prepared and Enjoined by Order of the Third Council of Baltimore." Soon various editions with new word-meanings, explanatory notes, and even with different arrangements, made their appearance, so that there is now considerable diversity in the books that go by the name of the Baltimore Catechism. Besides, several new Catechisms have been published in recent years, some of which are a decided improvement on the Council Catechism.

In England the Second Provincial Council of Westminster under Cardinal Wiseman (1855) appointed a committee of four bishops and fifteen theologians to consider the question of a catechism-text. Their work, "The English Catechism," was finished only after the Council had adjourned, and was made obligatory for the dioceses of England by the following Provincial Council in 1859. In Ireland the subject of a uniform Catechism was discussed at the Plenary Council of Maynooth in 1875, and the book known as the Maynooth Catechism was published several years later. In 1892 Archbishop Walsh of Dublin appointed a committee to prepare a uniform Catechism for his archdiocese. But "on learning of the intention of Pope Pius X to issue a Catechism for general use throughout the Church, Dr. Walsh abandoned the idea of publishing the Catechism on which he and his committee had spent so much

time."[58] The Plenary Council held at Sydney in 1885 also decreed that a uniform Catechism should should be used throughout Australia. At first it proposed to adopt the Maynooth Catechism, but the Fathers preferred that a new Catechism be written.

The need of a uniform Catechism for the whole Catholic world has been extensively felt. The expressions from different quarters as to its desirability and advantages finally crystallized in the Vatican Council, when a "Schema constitutionis de parvo Catechismo" was presented to the Fathers. It was proposed to prepare a new manual, which should be uniformly adopted throughout the whole of Christendom. The proposition was thoroughly discussed, and fullest liberty was granted for the expression of different opinions. Several of the Fathers, including Cardinal Mathieu of Besançon and Bishop Dupanloup of Orleans, opposed the project. They pointed out that differences of educational standards, differences in nationalities, differences in the natural abilities of children, stood opposed to such an undertaking. A single catechism-text leaves out of consideration the divergences in the age and capacity of children. Besides, a Catechism must change with the needs of time and place. It was also pointed out that the freedom of bishops throughout the world to draw up a Catechism in accordance with the needs of their diocese would be seriously curtailed. On the other hand, many serious reasons were urged

[58] P. J. Walsh, "William J. Walsh, Archbishop of Dublin" (Dublin, 1928), p. 386.

in favor of such a uniform Catechism. It would be a safeguard against error, which easily creeps into a Diocesan Catechism. It would secure unity of doctrine throughout the world. The much-desired uniformity in teaching, which is so much needed in our day when parents and children frequenly change their abode, would also be attained. Besides, the Catechism would gain in authority in the eyes of the faithful if it were proposed to them by the supreme authority in the Church. When it was finally decided to proceed with the project, the Council suddenly came to an abrupt adjournment. The subject of a uniform Catechism seemed apparently forgotten, until Pope Pius X revived it in 1905 by imposing a uniform Catechism for Rome and the Roman Province. In recent years the problem of a universal Catechism has been carefully studied by the Roman authorities, and the first text of the Catechism is about to be presented to the episcopate for suggestions and approval.

Conclusion.—It is clear that a Diocesan Catechism approved by the Ordinary—and, *a fortiori,* a universal Catechism—constitutes the chief object and center of all catechization. It would offer the groundwork and serve as a guide for the catechist's more detailed oral explanations. This does not mean that already in the first school year a beginning must be made with the explanation and memorizing of the Catechism, or that the text should occupy the first place. But it does mean that all other catechetical instruction—whether by means of Bible History, Liturgy, or Church His-

tory—must be grouped around it, and arranged in such a way as to be of real assistance to the children for a better understanding of the catechismal truths and for a practical realization of them.[59]

[59] The Libican (LI-turgy, BI-ble, CA-techetics) Syllabus of Christian Doctrine proposed by the Rev. H. Borgmann of Buffalo, New York, is built on this principle.

CHAPTER II

BIBLE AND CHURCH HISTORY

I. BIBLE HISTORY[1]

By "Bible History" we do not understand the whole Bible or a complete survey of the history of revelation, but a compendium of Holy Writ, a synopsis of the history of revelation, dealing, in a manner adapted to the capacity of children, with the salient facts of salvation from the creation of the world to the foundation of the Church. Apostolic catechesis, as we already noted, consisted primarily in a narration of the history of salvation as contained in the sacred records. Lessons from Scripture constituted an important part of the instruction designed for catechumens. "Picture Bibles" and "Bibles of the Poor" were used extensively in the Middle Ages. From the Reformation to the nineteenth century, Bible History as a special text-book for children remained unknown; whole chapters of the Bible, however, were condensed in the short questions and answers of the Catechism. The use of Bible History as a text-book originated

[1] H. Schmitz, "Die religiöse Unterweisung der Jugend" (Cologne, 1920), pp. 65 sqq., 103 sqq.; H. Feilzer, "Kehreins besondere Unterrichtslehre oder Methodik der einzelnen Unterrichtsfächer" (Paderborn, 1919), pp. 18 sqq.; Wolff-Habrich, "Der Volksschulunterricht" (Freiburg im B., 1917), pp. 1 sqq.

with Overberg (d. 1826), Gruber (d. 1835), and Hirscher (d. 1865), who clearly saw the importance of the historical element in catechization.

A. An Objection.—At the very outset we are confronted with a method brought forward in recent years, which proposes to remove Bible History from the curriculum of the first two school years. The teaching of Bible History in the lower grades, it argues, is dangerously premature. The children cannot imagine the Biblical facts, nor the natural and geographical conditions accompanying them. The language of the Bible is replete with Oriental synonyms. The habits and customs of Palestine are meaningless to the child. Hence, Bible History is at best a matter of mechanical memory. This method overlooks the fact, however, that we are dealing with Christian and not with pagan children. Catholic children who enter the parochial school or who come to Catechism have already heard of Christ, of Palestine and Bethlehem. They have gone to church on Sunday, and have seen Biblical pictures on the wall. Hence, the school or the Catechism merely builds on the foundation which has already been laid. Again, the tales of short and simple happenings narrated in the Old and New Testament often bear on the life of children and fit the scope of their experience. The strangeness and wonderfulness of Bible History, far from being a drawback, admirably satisfies that natural inquisitiveness so predominant in the child at this period of his life.

B. Contents of Bible History.—If the cate-

chist cannot deal with all the narratives of Bible History, he should select the most suitable ones and connect them in a fitting manner. It is better to choose only what is most important and necessary, and impress it thoroughly upon the mind, than to cover a greater field in a careless and superficial way. In some schools in Germany Bible History, like the Catechism, is taught in concentric circles. This repetition not only refreshes the memory, but also leads to a fuller and better understanding of the subject. The following stories ought to receive primary consideration: (1) those necessary for the explanation of the Apostles' Creed and those which will be used later in the Catechism; (2) those necessary for the understanding of the feasts of the ecclesiastical year; (3) those read at services on Sundays and feast days; (4) those which set before the children examples of holy men, as for example, Abel (worship), Isaac (obedience), Joseph (purity and its reward), David (humility and contrition), Job (patience), Tobias (works of mercy); (5) those which show forth the loathsomeness and evil consequences of sin, as, for instance, Cain (anger, envy), the Deluge (punishment of sin), Sodom (impurity and its punishment), the Tower of Babel (pride), Pharao (hardness of heart), sons of Heli (irreverence), Absalom (disobedience); (6) later events of the New Testament of great significance for Catholic faith, as, for example, the persecution of the Apostles, the stoning of St. Stephen, the conversion of St. Paul, etc.

C. Sequence of Bible Stories.—Bible stories

of the New Testament should precede those of the Old. Being grouped around the person of Our Lord, they are easier and more intelligible. Furthermore, they lead the children to understand sooner and more quickly the principal festivals and truths of the Christian religion. Again, without a knowledge of the New Testament the Old Testament cannot be properly understood, for, as St. Augustine says: "In the Old Testament there is a veiling of the New Testament, and in the New Testament there is a revealing of the Old Testament." The Bible stories of the New Testament must be so fitted into one another that the life of Our Lord may appear as a connected whole. The thread should not be broken by too much insistence on details. The best method is to follow the ecclesiastical year.

Bible stories of the Old Testament must follow one another in chronological order, so that the children may see how mankind has been prepared for the coming of Christ. In this way the stories are better understood and more easily retained. At times the chronology may be interrupted and narratives of a different kind brought together in order that a great truth, pointed out by those different facts (prophecies, types), may be put into clearer light. The catechist must always remember that the Old Testament class is part of the Christian Doctrine class. Jesus Christ must always be the central figure in both the Old and New Testament.

D. A Method of Teaching Bible History.—The method here outlined is that of such emi-

nent catechists as Knecht,[2] Urban,[3] Raab,[4] Faszbinder,[5] Feilzer,[6] and others. It consists of the following five stages:

(a) **Preparation.**—The Biblical fact or event which is to be the subject of the lesson is announced briefly and clearly in a complete sentence. In this perspective of the subject, concrete rather than abstract terms, verbs rather than nouns, are used. The child will not become attentive or trouble itself without knowing what subject is to be treated. We quote the following words of "Preparation" from Urban's[7] lesson on "Cain and Abel":

"Sin and its fatal consequences have passed from Adam upon all his descendants. This showed itself in the wicked Cain, one of the sons of Adam, who slew his brother Abel. About this I shall now tell you."

(b) **Narration.**—That the child may get a view of the whole, the entire story—and not merely parts of it—is now told. The narration is not broken by questions and interruptions lest it might lose its force and strength. While the story is told without the help of a book, the wording of the book is carefully observed so as not to offend against true facts and not to confuse the children who later will read the story in the book. Since children are

[2] "A Practical Commentary on Holy Scripture" (3rd Engl. ed., St. Louis, 1910). Introduction, p. xviii.

[3] "Teacher's Handbook to Bible History" (New York City, 1905).

[4] "Der Weg Gottes" (2 vols., Donauwörth, 1923).

[5] N. and H. Faszbinder, "Methodisches Handbuch zur mittleren Ausgabe der katholischen Schulbibel von Ecker" (Trier, 1922), pp. 7 sqq.

[6] *Op. cit.*, pp. 21 sqq.

[7] *Op. cit.*, p. 13.

by nature bright and gay and long for everything lively, the recital is vivid and spirited, and accompanied by corresponding gestures, modulation of the voice, pauses, the use of the "historic present" and of direct instead of indirect speech. The children ought to be made to see with their eyes and hear with their ears the facts and events that are being narrated. At the same time the story is told slowly so that the children with their weak capacities can follow the thought. The catechist speaks loud enough to be heard by all the children, and pronounces every word and syllable distinctly, without slurring over any. In all this the catechist avoids exaggeration, and strives to make religious instruction dignified.

Dr. Urban's "Narration" in the story mentioned above covers the following four points: (1) the sacrifice of Cain and Abel; (2) God's fruitless admonition to Cain, and Cain's slaying of his brother; (3) sentence upon Cain; (4) Cain's despair.

(c) **Repetition and Explanation.**—The catechist tells the story over again, but now in parts. He lets the pupil repeat each section after him. This repetition with the children will show clearly where a word or fact is not understood, and where explanation is needed. Dr. Urban explains such terms and expressions as the following: "firstling," "keeper," "fugitive," "vagabond," "the Lord had respect to Abel," etc. All explanations are short: the Christian Doctrine class is not to be turned into a class of etymology or archeology. The explanations must not be given before or dur-

ing the Narration, because the impression of the story would be lost and the attention of the children turned to secondary matters. After the several parts of the story have been repeated and explained, the catechist shows a picture representing the story and explains it.[8]

(d) **Exposition or Commentary.**—The children have now learned the course of events, and understand the immediate meaning of the phrases in which the story is told. But every Bible story, besides being the narration of some fact, also discloses to us God's will and attributes, and puts before our eyes certain truths of faith and morals. Many a Bible story contains the germs of the worship, ceremonies, and institutions in the Church. The catechist now brings these religious truths prominently before the children, points out the typical character of persons, saints, and institutions in the Old Testament, and shows their fulfillment in the antitypes of the New. He explains the meaning of the parables, and unfolds the spiritual and symbolical meaning underlying

[8] The "Story Picture Method" of a Dominican Sister in Chicago, exemplified in her two volumes entitled "A Child's True Story of Jesus," Books I and II (Chicago, 1928), makes the picture the central point in the instruction. Book I, intended for the first grade, consists of blank pages at the bottom of which is printed a "legend." After the story has been heard and understood, the child selects the appropriate picture from an envelope in the back of the book, and pastes it above the "legend" which tells the story. In the book for the second grade a group of sentences on gummed paper forming the story is enclosed in the envelope together with the pictures. "Legend" and title are placed in the book as guides to the child. After the teacher has told the story and aroused interest, a picture illustrating the lesson is shown. Children retell the story using the small picture for illustration. They then detach the lesson on gummed paper. After separating the sentence, each child arranges his own lesson on his desk. When the arrangement is satisfactory, the lesson and picture are pasted in the book. Cfr. "Religion Hour," by the same author (Chicago, 1928). This method recommends itself because of its application of the "Arbeitsprinzip."

Christ's miracles. He brings out doctrinal truths especially by the help of questions, and clothes them, as far as possible, in the words and phrases of the Catechism. Finally, the phrases, maxims, and sentences drawn from the Bible story are simultaneously repeated by all the children (concert-recitation).

Dr. Urban deduces the following doctrinal truths from the short Bible story about "Cain and Abel":

(1) *Attributes of God.*—(i) *His Omniscience.*—Although there was no witness to give testimony against Cain for the crime he had committed, though this foul deed had been carried out in the greatest secrecy, yet God knew all about it. What do we call that attribute of God by which He knows all things, even the most hidden, the most secret? What do you mean by saying God is *omniscient?* (ii) *His Infinite Holiness.*—The infamous act of Cain so greatly displeased God because He hates and detests all that is evil. What do you mean by saying God is holy? (iii) *His Infinite Justice.*—God promises to reward Cain if he will do good, and punishes him for his crime. What do we call that attribute of God by which He rewards the good and punishes the wicked? What do you mean by saying God is just?

(2) *Cain's Sins.*—Cain envied his brother because God showed His acceptance of his sacrifice. Among what sins is envy classed? Which are the seven capital or deadly sins? Show what other sins resulted from Cain's envy: hatred, anger, lying, deceit, and, lastly, wilful murder.

(3) *The Sins that Cry to Heaven for Vengeance.*—The blood of the innocent Abel cried to heaven for vengeance upon his slayer. Willful murder, then, is one of the sins that cries to heaven for vengeance. Which are the other three sins that cry to heaven for vengeance?

(4) *Abel a Figure or Type of Christ.*—Abel offers a sacrifice which is agreeable to God. Christ offers a sacrifice which is infinitely more agreeable to God. Abel was a shepherd. Christ is the Good Shepherd. The innocent Abel is put to death by Cain, his brother. Our Saviour—innocence itself—is put to death by the Jews, His brethren. The blood of Abel cries to heaven for vengeance; the blood of Christ cries for mercy in our behalf. Cain, the murderer of Abel, is condemned to wander a vagabond on the face of the earth; the Jews, the murderers of our Saviour, are condemned to wander over the face of the earth without priest, without king, without sacrifice.

(e) **Moral Application.**—The first concern of the catechist must be to form the character and supernaturalize the conduct of the children. In the application, the truths elicited in the commentary are brought home to the individual child and held up to him as a rule of conduct and of life. The application is deduced naturally from the story and is not forced. It must be directed to one point, because he who attempts too much usually accomplishes nothing. Similarly, it must be couched in particular, and not in general and indefinite phrases. It must not be too long or turned into a sermon; otherwise, the children will miss

the main point. It must be suited to the age and inclinations of the child, as well as to the circumstances in which he lives. Let us listen to the moral application which Dr. Urban deduces from the story of "Cain and Abel": "God knew Cain's innermost thoughts and saw his infamous act, although committed in the utmost secret. Our Lord also knows our most secret thoughts, words, and deeds. Therefore, beware of thinking wrong thoughts or committing evil deeds." If possible, the moral application ought to be carried out immediately according to the adage, "strike the iron while it is hot"; for instance, an act of adoration of the Holy Eucharist, act of faith, contrition, etc. Finally, the application may be expressed with great advantage in a brief and pithy saying, or in some well-known passage from the Bible, or in a verse of some hymn in use, or in the form of an extempore prayer.

"Whate'er my thought, or act I do,
My heavenly Father knows it too."

E. Educational Value of Bible History.—It is especially and primarily by means of Bible History that religious instruction is imparted in the lower grades. The intellectual powers of these children are little developed. It is difficult for them to grasp abstract truths, to understand things which they cannot see or touch. The abstract religious formulas are not as yet the appropriate food for the mind and heart of the child at this age. In fact, because the catechismal formulas are so difficult of comprehension, there

is danger that the child may grow averse to all religious teaching. Bible History, on the other hand, if propounded by a competent teacher, begets interest, joy, and a readiness to listen. All educators are agreed that the story must occupy a prominent place in religious instruction, and surely there are no more suitable and excellent stories than those furnished by the Bible. Their simple, vivid, and unaffected manner, their plain words and short sentences, their familiar and childlike tone, render Bible stories exceptionally suitable to children. These sacred stories captivate the imagination and the lower cognitional faculties of the child, and through them reach the mind and heart. They furnish convincing arguments which are easily grasped by the child. The mere pointing out of the fact that a given doctrine is the teaching of Christ, surpasses all other argumentation. Bible History stamps a truth permanently upon the mind. When an abstract doctrine is presented in concrete form, taking on flesh and blood and moving in concrete surroundings, it will not easily fade from memory, or at least it will be easily recalled to mind.

These vivid and impressive historical narratives furnish at the same time the best possible foundation for the future development of the abstract notions of the Catechism. The essentials of Bible History, as we have said above, are to be given in the words of the Catechism. In the first grade, however, the Catechism text itself is not used, but concert repetition of the answers must take the place of the book. In this connection the

"Catechist's Manual" of the Christian Brothers says:[9] "With little children, the method should be entirely oral. A book is not at all necessary for them. The teacher, of course, has a book, not to use in class, but to select matter from, to prepare his lessons from, and to supply the formulas which he is going to teach. Whether he narrates or explains, or whether he strives to fix a text in the child's memory, he should do all orally. This mode of procedure is not only the easiest and pleasantest; it is also the quickest and most profitable." In the second and third grades, however, the children may be given a Catechism in order to enable them to learn more easily the answers to the questions asked in connection with Bible History.

Bible History is of highest importance for the second object of catechization, namely, the formation of the heart according to Christian ideals. The child's heart, not yet hardened by personal sin, is at this time uncommonly plastic, and the impressions made are more or less permanent. The word of Holy Writ has a power and unction superior to any book of piety. The grace of the Holy Ghost is bound up with it in a particular manner. The narrations of Bible History abound in vivid and unaffected characterizations well calculated to win the heart. They portray the incomparable character and image of the Son of God, and surely nothing on earth is so capable of forming the child's moral character as the life of Our Lord. Furthermore, strong examples of virtues (Samuel, Tobias) are brought out in all their love-

[9] Philadelphia, 1912, p. 115.

liness, while vice with all its evil consequences is made to stand out in all its loathsomeness. Bible stories, then, cannot but edify the children, transform and ennoble their affections, and fashion their hearts and wills.[10]

F. Bible History and the Catechism.—When religious instruction is imparted (especially in the lower grades) by means of Bible History, the essentials of the story are summed up as far as possible in the words of the Catechism. When in the intermediate grades the Catechism becomes the central text-book, Bible History should interpenetrate and be intimately interwoven with catechization. Both Bible History and the Catechism comprise the same subjects, namely, divine revelations; whereas the former contains them in concrete and historical narratives, the latter expresses them in the form of abstract doctrinal statements. Bible History is the root out of which the Catechism grows, and consequently prepares the way for the latter. That Bible History should precede the Catechism is entirely in conformity with psy-

[10] Henri Ghéon, "L'Homme né de la guerre" (Paris, 1924), pp. 12–13, in reflecting upon his early religious training, deplores the absence of the historical and Biblical element in the following terms: "Une ou deux heures d'instruction, la semaine, qui nous ennuyaient tous, je m'en souviens, étrangement. Notre bon aumônier n'essayait pas d'entrer en concurrence, par cet attrait vivant qui capte les jeunes esprits, avec nos professeurs d'humanités ou de sciences. En regard des vies de Plutarque, nous offrait-il la vie des Saints, la vie même du Divin Maître? Mais non. Dans l'histoire des nations, rendait-il à l'histoire du peuple élu, à celle des apôtres, des papes, de l'Église, la première place qui est la leur? Mais non. Il nous parlait abstraction. Alors que la philosophie, réservée aux esprits plus mûrs, est reportée à la fin des études, il nous faisait entrevoir dès treize ans les hauts sommets de la théologie. Il dissertait, savamment je le crois, sur le péché originel, sur les vertus théologales, sur la grace. Ah! s'il nous avait lu les Actes de Sainte Cécile, le récit de la Passion dans Anne-Cathefine Emmerich ou même les 'Fioretti' legendaires."

chological principles, which proclaim that in the acquisition of knowledge the mind of man proceeds from the sensible and concrete to the intellectual and abstract.

But these are not the only advantages which the Catechism derives from a close association with Bible History. The doctrinal truths of the Catechism are cold abstractions and mere outlines. In Bible History they become invested with a concrete form and put on flesh and blood. Bible History furnishes practical examples showing how the moral doctrines taught in the Catechism should be applied to life. In this way Bible History becomes a veritable pictorial Catechism. How could one convey a better idea of God's attributes than through the descriptions found in Bible History—for instance, God's omnipotence as shown in Creation, His providence in the history of Joseph, His love in the life and sufferings of Jesus Christ? Again, Bible History expands and completes the Catechism. The Catechism is silent, for example, concerning Christ's miracles, concerning God's infinite mercy and patient longsuffering. The Catechism speaks about the Incarnation and the Redemption, but Bible History gives us a full and detailed account of Christ's birth, sufferings, and death, and so enables us to realize in a more vivid and touching manner the ineffable love of God and the heinousness of sin. Bible History restores to their proper context those passages of Sacred Scripture which have been condensed into a few abstract catechismal formulas.

The Catechism and Bible History should not

be juxtaposed, but intimately combined and interwoven. The two must mutually interpenetrate. The following are a few of the Bible History stories which, especially if rendered vivid by means of pictures or slides, can be profitably correlated with the catechismal lessons:[11]

Creed

Article 1.....Six Days of Creation (Gen. i).
First Parents and Their Fall (Gen. iii).

Articles 2–3.....Annunciation of Our Lord's Birth (Luke, i).

Article 3.....Nativity of Our Lord and the Shepherds (Luke, ii).

Article 4.....Scourging, Crowning with Thorns, Seven Last Words (Matt. xxvii).

Article 5.....Resurrection (Matt., xxviii).
Jesus Appears to Disciples at Emmaus (Luke, xxiv).
Jesus Appears to the Apostles and Thomas (John, xx).

Article 6.....Ascension (Acts, i).

Article 7.....Our Lord's Account of the Last Judgment (Matt. xxiv).

Article 8.....Descent of the Holy Ghost (Acts, ii).
Official of Queen Candace becomes Christian (Acts, viii).

Article 9.....Promise and conferring of primacy (Matt. xvi; John, xxi).
Jesus establishes priestly office (I Cor., xi).
Jesus establishes teaching office (Matt., xxviii).
St. Peter in prison (Acts, xii).

[11] Cfr. Knecht-Glancey, *op. cit.*, pp. 809 sqq.

Article 10.....Power to forgive sins (John, xx).
Prodigal Son (Luke, xv).

Article 11.....Raising of Young man at Naim (Luke, vii).
General Resurrection (I Thess., iv).

Article 12.....Dives and Lazarus (Luke, xvi).

Sacraments

Baptism .....The Baptism of Jesus (Matt., iii).
The commandment to baptize (Matt., xxviii; Mark, xvi).
Discourse with Nicodemus (John, iii).

Confirmation .....St. Peter and St. John confirming in Samaria (Acts, viii).

Holy Eucharist...Promise of the Holy Eucharist (John, vi). Institution of the Holy Eucharist (Matt., xxvi; Mark, xiv; Luke, xxii).

Penance .....Institution of Sacrament of Penance (John, xx).
Sorrow of Peter (Matt., xxvi).
Penitent Magdalen (Luke, vii).

Confession .....Ten lepers (Luke, xvii).

Extreme Unction..Anointing of sick by disciples (Mark, vi).
Testimony of St. James (v).

Holy Orders.....Jesus establishes priestly office (I Cor., xi).
Power to forgive sins (John, xx).

Matrimony .....Institution of Marriage (Gen., ii).
Our Lord at Cana (John, ii).

Commandments ....Moses on Mt. Sinai (Exodus, xix).

First.....Idolatry of Jews in desert (Exodus, xxxii).
Sacrilege of Baltasar (Dan., v).

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Second .....Blasphemer stoned to death (Lev., xxiv).
Esau's oath (Gen., xxv).
Peter's perjury (Matt., xxvi).
Herod's oath (Matt., xiv).
Jepthe's rash vow (Judges, xi).

Third .....Jew collecting firewood on Sabbath stoned (Numbers, xv).
Apostles picking corn on Sabbath (Luke, vi).
Jesus does work of mercy on Sabbath (Luke, vi).

Fourth .....Joseph gives due honor to his father (Gen., xlv).
Younger Tobias and his father (Book of Tobias).
End of the bad son Absalom (II Kings, xviii).
Ruth and Naomi (Book of Ruth).
Jesus an example of obedience (Luke, ii).

Fifth .....Cain kills Abel (Gen., iv).

Sixth .....Punishment of impurity by deluge (Gen., v, vi).
Sodom and Gomorrha (Gen., xix).

Seventh .....Achab robs Naboth's vineyard (III Kings, xxi).
Gabelus restores loaned money to Tobias (Tobias, iv).

Eighth .....Putiphar's wife slanders Joseph (Gen., xxxix).
Lie of Ananias and Saphira (Acts, v).
False witnesses against our Lord (Matt., xxvi).

Ninth .....David a sinner through evil desires (II Kings, xi).
Woman taken in adultery (Mark, viii).

Tenth .....Desire of Heliodorus to commit robbery (II Mach., iii).

Capital sins

Pride .....Pharisee in temple (Luke, xviii).

Covetousness .....Judas (Luke, xxii).

Lust .....Prodigal son (Luke, xv).

Anger .....Esau (Gen., xxvii).

Gluttony .....Rich man (Luke, xvi).

Envy .....Joseph's brothers (Gen., xxxvii).

Sloth .....Slothful servant (Matt., xxv).

Lord's Prayer

First Petition.....Peter heals lame man in name of Jesus (Acts, iii).

Second Petition...Older Tobias predicts coming of God's kingdom (Book of Tobias).

Third Petition....Jesus in agony: "Not My Will ——" (Luke, xxii).

Fourth Petition...Raven brings loaf of bread to Elias (III Kings, xvii).

Fifth Petition.....St. Stephen prays for the Jews (Acts, vii).

Sixth Petition....Jesus tempted by the devil (Luke, iv).

Seventh Petition..Daniel miraculously preserved from harm (Dan., vi).

G. A Controversy.—Certain exponents of the historical method in catechization have in recent

years proposed to teach religion entirely by means of Bible History and to do away with the Catechism altogether. Catechization in the primitive Church, they say, was characterized by the preponderance of the biblico-historical method, and the latter consequently should remain our model. Such a theory, however, is not very apt to find favor and acceptance with skilled catechists. A Catechism approved by the bishop is intended to be the official diocesan text-book of religion. Furthermore, the Catechism in its present form came providentially into vogue during the Protestant revolt, when the faith was threatened most, and when Catholics began to feel the dire need of more thorough religious instruction. The prevalence of error in our own day demands a clear-cut presentation of Christian Doctrine. The Catechism secures unity, thoroughness, and purity of doctrine. In an historical presentation of faith it would be necessary in the end to formulate, after the manner of the Catechism,[12] the doctrinal contents of Bible History. It is obviously beneficial, too, that the children be instructed in the same way as their parents, and that the latter by their supervision coöperate with the catechist. The preacher in the pulpit must often draw upon the Catechism. In regard to catechization in the primitive Church, it is to be noted that the historical method did not enjoy a monopoly. It was principally in arguing with or writing for the Jews that the Apostles made frequent reference to the

[12] Cfr., *e.g.*, J. J. Nash, "Explanation and Application of Bible History" (New York City, 1902).

Scriptures.[13] The rise of heresies and the spirit of the times warrant a change in the presentation and spreading of the Gospel.

The ancient Church condensed the contents of Bible History into short formulas, and used these in catechetical work. All documents of primitive Christianity point to the existence of definite abstract formulas, which were inculcated in the minds of the faithful. That no other course was possible appears clearly from the positive character of Christian doctrine and practice. The rich and life-giving content of Christian teaching comprises clearly defined facts and doctrines concerning God and His only-begotten Son, who became incarnate, died and rose for us. The more sacred the doctrine (as, for example, the consubstantiality of the Son with the Father), the quicker it comes to be summed up in a formula unalterable both as to its concept and verbal expression. The immutable and divine message of Christ demands a statement which is at once definite and precise.

After the death of the Apostles it became absolutely necessary that Christianity be firmly secured and set down in an easily intelligible form. It was indispensable that the doctrine contained in numerous concrete statements of the Bible and of Apostolic Traditions should be summed up in clear, abstract propositions, which would serve as credentials for the Christians dispersed over the earth. Such a concise formula or rule also proved

[13] Cfr., for example, St. Paul's speech on the Areopagus (Acts, xvii) with his Epistle to the Galatians (iii).

useful as a norm for the preaching and exposition of the truth, for the explanation of Holy Writ, for the testing of old and new revelations as well as human theories, and for the reception of new members into the Church by baptism.

II. CHURCH HISTORY

Church History begins the account of God's kingdom on earth where the Bible leaves off. The Scriptures set forth the great blessings to come through the Church, and Church History shows the fulfillment of these prophecies. The record of the Church's origin, growth, trials and triumphs, and of its diffusion throughout the whole world, is a supplement and a continuation of Bible History. Without it the latter would be an unintelligible fragment. The Third Plenary Council of Baltimore rightly addresses the following exhortation to Catholic parents: "Train your children to a love of history and biography. Inspire them with the ambition of becoming so well acquainted with the history and doctrines of the Church as to be able to give an intelligent answer to every honest inquirer."

The educational value of Church History is manifold. Church History strengthens our faith, because it brings us face to face with the continuation of Christ's kingdom on earth until our own day. It distinctly proves the power and work of the Holy Ghost in the Church, and shows the truth of Christ's words: "I am with you all days, even

to the consummation of the world"[14] and "the gates of hell shall not prevail against it."[15] Our Lord Himself referred to His works in proof of His words when He said: "Though you will not believe Me, believe the works."[16] The sanctifying and transforming power of the Church is an infallible index of her divinity. Church History, furthermore, is an edifying study: the admirable example of the Saints, the zeal of apostolic men and missionaries, the Church's splendid works of charity, all arouse and spur the child to a virtuous life. Finally, the information which Church History affords us concerning the origin and object of ecclesiastical institutions and laws, religious orders, feasts, fasts, etc., enables us to lead more intelligent Catholic lives and fills us with a great veneration and love for the Church.

In the lower grades Church History is usually taught in a non-systematic manner. The teacher refers to Church History in order to illustrate or confirm a truth explained in the Catechism and to strengthen the faith and devotion of the children.[17] Thus, before certain feasts of Saints the teacher briefly narrates their lives and points out some trait of their character. On the anniversary of some important historical event the teacher reads the respective passage from Church History; for instance, the account of the delivery of Vienna from the Turks is read on the feast of the Holy

[14] Matt., xxviii. 20.
[15] Matt., xvi. 18.
[16] John, x. 38.
[17] Cfr., for example, D. Chisholm, "The Catechism in Examples" (3rd ed., 5 vols., London, 1921–1922).

Name of Mary, the history of St. Helena on the feast of the Invention of the Holy Cross, the apparitions at Lourdes are recounted on the Feast of the Immaculate Conception.[18] These selections should be, not merely touched upon, but graphically told. Wherever possible, visual helps, such as pictures of persons and events, geographical charts, etc., will make the narrative doubly interesting. Such stories as fill the children with enthusiasm for religion and for the Church should be given preference. Heresies, as the unpleasant happenings of the family, deserve less attention. The supernatural character in the Church and in Saints ought to be clearly set before the children. The works of the Church and the lives and sayings of Saints should be clearly distinguished in their character from purely secular events and from the lives and sayings of ordinary men. Finally, it is not advisable to insist on a multiplicity of names and dry dates, on the chronological succession and synchronic enumeration of facts. It is usually sufficient to give the approximate dates. It is not the memory but the mind and heart that are being trained.

Special attention is given to biography, which is now recognized as the great pedagogical method of teaching history in the lower grades. Biography makes things and events more real. They become living when they cluster around a person, and awaken sympathy because the actor is one of our kind. "Little good," says Bishop Spalding,

[18] K. A. H. Kellner, "Heortology, A History of Christian Festivals" (London, 1908).

"can come of making children learn by rote mere abstractions to which they cannot possibly attach any intelligible meaning, and which, if remembered at all, do not nourish the mind and enter into the mental growth by which the child is developed into the man. The young, if they are to be rightly educated, must be made familiar with deeds rather than with thoughts. . . . They are influenced more by example than by precept. . . . After the lives of those with whom they are thrown into actual contact, nothing has such power to educate them as knowledge of the lives of heroic and godlike men. . . . Let us, then, return to natural methods, attach less weight to filling the memory with definitions of religious doctrines, and labor rather to familiarize the mind with facts and deeds out of which those doctrines have grown, and in which they are embodied in a way easily intelligible to the young." Conformably with these principles many parochial schools devote several minutes each day to the reading of the Lives of Saints.[19]

In accordance with the prescriptions of many bishops, Church History is taught systematically in the higher grades. A school book of Church History should contain interesting selections rather than a strictly chronological, continuous or coherent recital of the whole history.[20] It should emphasize the rôle of the Church as a sanctifier of humanity rather than as a worldwide organization.

[19] A very serviceable work in this regard is H. S. Bowden's "Miniature Lives of the Saints" (London, no date).

[20] Cfr. K. Buhlmayer, "Ausgeführte Katechesen über katholische Kirchengeschichte" (Munich, 1925).

It should indicate the transformation of the hearts and ways of men by the grace of God. It should describe the Church's influence on the family, on the home, on the lot of women and the child, on art, on political liberty, on industrial justice and economic freedom. The beneficent activity of Christianity will be brought out even in higher relief, if compared with paganism and heathen superstitions. By thus showing what Christianity has contributed to the eternal as well as to the temporal welfare of the human race, Church History will foster in the children loyalty and gratitude towards the Church. It will show them what the Christian generations have done in the past, and what remains to be done by the present and future generations. It will make them keen, alert, and interested in contemporary Catholic activity and history.

CHAPTER III

THE LITURGY

The Liturgy is the official worship of the Church. A worthy and acceptable worship of God is inconceivable apart from Jesus Christ, the one eternal High-priest. It was Christ who inaugurated Christian worship on Calvary.[1] This same worship of Christ is now perpetuated in the whole world and through all the ages, thanks to the ministry of the Church invested for that end with the priesthood of the God-Man.[2] In union with Christ our Head, we, the members of His mystic body, participate efficaciously in this worship. The Liturgy is the mystical life of the Church, intimately associated with its chief and giving expression to its profoundest relations with the Triune God. Liturgical prayer is the voice of the Spouse, speaking to her well-beloved, the voice of the Living Christ addressing the Eternal Father. In this prayer the whole Church gathers up our imperfect homage and feeble petitions, and unites them with its own perfect homage and all-powerful appeal.[3]

[1] St. Thomas, "Summa Theologica," III, Q. lxii, art. 5: "Per suam passionem Christus initiavit ritum christianæ religionis."

[2] *Op. cit.*, Q. lxiii, art. 3: "Totus autem ritus christianæ religionis derivatur a sacerdotio Christi."

[3] Cfr. B. Stegmann, "What is the Liturgy?" in *Orate Fratres* (December, 1927), p. 45; I. Schuster, "The Sacramentary" (New York City, 1924), Vol. I, p. 3; H. Schmitz, "Die religiöse Unterweisung der Jugend" (Cologne, 1920), pp. 136 sqq.

In the Holy Sacrifice of the Mass the members of Christ's mystical body are offered up to the Blessed Trinity in union with the oblation which Christ makes of Himself upon the altar. In and through Christ they offer up to God the sacrifice of adoration, praise, thanksgiving and supplication.

Understood in this sense, the Liturgy obviously has a close and necessary connection with religion.[4] For religion, considered as a virtue, which ranks immediately after the three theological virtues, inclines the will to render due worship to God on account of His infinite excellence. Now, the worship *par excellence* is the official corporate prayer of the Church, the Liturgy. In ordering this worship, the Church at the same time exhibited a marvelous understanding of human nature, of its laws, and of its needs. The Ritual of the Church, with its prayers and chants, its gestures and movements, its symbolism and ceremonies, its *Temporale* and *Sanctorale,* admirably exemplifies important principles of modern educational psychology. Hence, active participation in the Liturgy must necessarily prove of great educational value both for the mind and heart, and contribute powerfully to the restoration and growth of a true Christian spirit. Before discussing in detail the intimate relation between the virtue of religion and the Liturgy, we shall first describe some of the psychological laws on which the Liturgy is based.

[4] Cfr. A. Croegaert, "La Liturgie et le Cours de religion" in *Semaines Liturgiques* (1925), pp. 32–33; G. Lefebvre, "Catholic Liturgy" (New York City, 1924), pp. 214 sqq.

I. THE EXTERNAL EXPRESSION OF LITURGICAL WORSHIP AND PSYCHOLOGICAL LAWS

A. Adaptation.—Like Our Lord Himself the Church always strives to adapt herself to the circumstances and intellectual capacity of her children. Often she incorporated into her Ritual ceremonies and rites that were dear to the people whom she converted. "Even in the times of the catacombs," says Msgr. Glorieux,[5] "but more especially after the first social triumph of the Church, a whole luxuriant Liturgy grew up around the Consecration and Communion, borrowing from every tongue, adopting the most majestic, the most imposing forms, striving to fit itself for its exalted task." For the pagan festival in honor of the "Unconquered Sun" held on December 25 —the period of the winter solstice—she substituted the Christian festival in honor of the divine "Sun of justice." She counteracted the influence of the Lupercalia—pagan festivals in which the carrying of light was a leading feature—by the Candlemas procession, wherein the lighted candle represents the true Light of the World. In this way, with the aid of materials which she finds incorporated in the individual life, she develops in the mind an ability to understand the higher truths of the kingdom.

B. Man's Psychophysical Nature. — "The Church," says Dom Lefebvre,[6] "is a society com-

[5] "La Musique d'Eglise," in *Congress of Sacred Music at Tourcoing* (1919), p. 59.

[6] *Op. cit.*, p. 13; cfr. Tanquerey, "De Religione" (22nd ed., Paris, 1927), pp. 106 sqq.

posed of men, and, since man consists of body and soul and is moreover a social being, therefore her worship must be exterior as well as interior and must be shared by all in common." Because of his dual nature, man must render to God a spiritual as well as a corporal worship. The former consists in an interior devotion of the soul, based upon the conscious recognition of God's supreme dominion over us and of our dependence upon Him. The latter consists in the external acknowledgment, through the agency of the bodily members, of the Creator's sovereignty over man. The various movements and ceremonies which accompany divine worship, the uplifted or folded hands, the postures and attitudes of reverence, are so many efforts on the part of man's physical nature to share with the soul in the acknowledgment of God's dominion over us. To deprive the Creator of worship expressed by the body would be to withhold from Him worship justly due to Him. For the body as well as the soul is dependent on God's power, both in its existence and in its activity. Hence, while due emphasis must always be placed on the interior dispositions of the soul, the correlated external and bodily concomitants must not be minimized or disregarded.

C. Psychophysical Interaction.[7] — There is no internal idea or emotion which is not accompanied by a physical reaction—no psychosis without a corresponding neurosis. This relation between the psychical and physical phenomena is not of

[7] Cfr. Cardinal Mercier, "The Relation of Experimental Psychology to Philosophy." Lecture delivered before the Royal Belgian Academy (New York City, 1902).

mere parallelism, but of reciprocal and causal interaction. From this psychological law two consequences immediately follow.

In the first place, certain bodily attitudes will evoke definite mental states. Thus, the bent body, the face turned towards the ground, the downcast eye, the striking of the breast, bodily postures which accompany the *Confiteor,* are so many physical stimuli intended to arouse the desired mental attitude of humility. The extended hands during the Prayers are well adapted to evoke the psychical state of supplication. Standing at the Gospel is a bodily position expressive of respect, reverence, and alacrity to hear the word of God. And so we might go on indefinitely showing how the various liturgical movements and ceremonies evoke corresponding mental correlates. To inhibit and eliminate bodily movements expressive of religious sentiment would not only be unpsychological, but would eventually lead to an eradicating of the spiritual internal element itself.

Secondly, the external, bodily, and ceremonial expressions are the best means of increasing the inward divine life of the soul. An idea expressed in action becomes more vivid and vigorous. It develops the mind more fully, because it becomes more completely its possession. The new conscious states which its expression involves, reinforce it and efficaciously develop mental habits and attitudes. Religion will not become a dominant force in our lives, unless its growth in the soul is accompanied by a corresponding outward manifestation. Here again the Liturgy admirably satisfies the de-

mands of this psychological law. The Church's system of worship is organized in such a way as to secure the appropriate expression of our religious beliefs. Kneeling in adoration, bowing one's head in prayer, approaching the Sacraments as the Ritual enjoins, participating in the various observances of the liturgical year, all this is a concrete expression of our religious life.

Furthermore, when an idea becomes linked to and associated with a certain sensory impression, the recurrence of the impression will involve the revival of its correlated idea. The Liturgy of the Church surrounds the child with holy symbols, sublime forms, and emblems of divine things. She proposes her teaching not through the spoken word or on the printed page, but through impressions and images drawn from every sense-experience. In this way the ordinary sense-impressions are purified, elevated, and ennobled, and associated with lofty ideas. The various experiences of everyday life will call into action the ideas which the Liturgy has supplied, and the Liturgy itself will thus exercise a vital influence on the children's lives. Hence, to neglect the Ritual and the Liturgy in religious instruction, to divest religion of all external sensible appeal, cannot but be fatal. It would close the senses to any impression in which the religious idea can find a setting. While the eye and ear would receive careful training in regard to natural things, and while the muscular sense would be duly exercised in ordinary actions, these sensory actions would never be elevated to a superior sphere.

D. Sense-Activity.—The Church has always realized that sense-impression is the origin and foundation of all knowledge, and that the mind and will of man are reached only through the door of his senses. In her Liturgy the Church has long anticipated the principle of the Scholastics, of Comenius, and of Pestalozzi: "Nihil est in intellectu quod non prius fuerit in sensu."[8] What more forcible appeal could be made to the senses than that which the Church makes in her ceremonial, in the administration of the Sacraments, in the adornment of her churches, and in every prescription of the Ritual? The art of the builder, the painter, the sculptor, and the musician is here pressed into the service of religion. Melodies of sacred hymns and chant appeal to the ear. The play of lights and colors, the ceremonial of the Church's worship, the beauty of sculptured statues, appeal to the eye. "The ecclesiastical architecture, especially the prayerful Gothic, persistently lifts the eyes to the overhanging vault, where the nerves of the fluted columns converge. The cross, the lance, the nails have been carved into the architecture of the world. And, lest the light of

[8] The Council of Trent, Sess. XXII, Cap. 5, says: "As it is the nature of man that he cannot, without external helps, easily rise to the contemplation of divine things, the Church, as a loving mother, has instituted some rites, *e.g.*, that some things are spoken in a subdued, others in a loud voice. She also makes use of ceremonies—many of them being handed down from the Apostles—by which the majesty of this great sacrifice should more clearly appear and the minds of the faithful should, by these visible signs of religion and piety, be excited to behold the higher things hidden in this sacrifice." Sixtus V declared in his Bull *Immensa* that "the sacred rites and ceremonies which the Church, taught by Apostolic tradition, employs in the administration of Sacraments, in the Divine Office, and in all which appertains to the worship of God or of the Saints, are a powerful means of instruction for the Christian people in the true faith; by them souls may easily be led to meditate on sublime truths, and thus will find their devotion enkindled."

heaven should shine without bringing with it the story of man's redemption, the windows have been filled with stained glass figures of things divine. The riot of color on marble and canvas fills the interior with whisperings angelic. The soothing tones of the organ at Mass, Vespers or Benediction awake distant longings for something better. The flickering tapers around the altar complete a picture 'no artist can paint.' For others the poetic verse in which the lives of the Saints and the doctrines and glories of the Church are sung in every language, would at first entertain and then instruct."[9]

The child cannot but be impressed by what he sees in church. The external sensible elements of the worship appeal to his senses, rivet his attention, and are a source of pleasure to him. This first experience with the outward forms of worship is followed by a period of curiosity and inquisitiveness. The child begins to demand the *raison d'être* of all these things and the significance of his own participation in them. This critical stage, if not properly met, may prove dangerous to both liturgical observance and the teaching of religion. If these impressions continue as mere sense-stimulations, they will gradually lose their original charm and even prove irksome. This result will be the more likely, because the child will receive a multitude of similar impressions but devoid of all religious significance. It is true, of course, that even if the Church were aiming at nothing more than

[9] E. J. Mannix, "Types of Converts" in John A. O'Brien's "White Harvest" (New York City, 1927), pp. 125–126.

pleasurable stimulation of sense, she would be accomplishing an important educational work. She would be cultivating the power to discriminate what is beautiful from what is ugly, developing the appreciation of beauty, stimulating the artistic sense and laying the foundation for an esthetic culture. The purpose of the Church, however, is far higher. If she strives to impress the outer sense, it is because she would make sense the bearer of meaning to spirit. Through the visible forms of her Ritual she wishes us to discern the invisible things of God, so that, while the outward symbols strike the senses, their deeper meaning may fill the mind.

The Church, then, presses the senses into her service, and makes them gateways to the soul. On these sense-impressions and rich imagery she builds the abstract concepts of religious dogmas. In these externals of the Church the faithful learn to read lessons which are beyond the grasp of sense. These sensible representations translate into the language of the faithful doctrines whose abstract verbal formulation would prove unintelligible to them. In this way the Church enables millions of her children, of every race and tongue and of every degree of education, to grasp the significance and meaning of her most sublime truths. By images of the Divine Babe in the manger of Bethlehem she makes vivid even to little children the meaning of the Incarnation. The meaning of the Redemption, Resurrection, and of Pentecost is illustrated in paintings, frescoes, sculpture, and stained glass windows. Through the universal language of color

she portrays to the faithful the character of the feast and the Mass, and through vivid ceremonies she dramatically reënacts in an unbloody manner the Sacrifice of Calvary. Hence, it is important to be thoroughly acquainted with the Liturgy and liturgical functions. At each stage of his mental development and in a manner adapted to his capacity, a new and fuller presentation of the same truths should enable the child to find the meaning of the Liturgy ever richer and deeper.

The rôle of the sensible forms of the Liturgy is not merely to facilitate the understanding of abstract dogma. If this were their sole purpose, they could be reduced or even eliminated once the supernatural truth has been grasped. In the economy of the supernatural life the outward forms of the Liturgy have a higher purpose. By divine right they are not only the vehicles of supernatural truths but also the channels of the life of the Church. Ever since the *Verbum*—a spiritual substance *par excellence*—assumed human nature, the whole work of our sanctification is marked with this sensible impress. The Church, the Sacraments, grace, doctrine, the mystic body, all are incarnated in visible and sensible forms. The characteristic and functional activity of a material object—whether it be water, salt, oil, or any other —represents in perceptible form the spiritual effect wrought in the soul. To attempt to simplify the sensible apparatus of the Liturgy under pretext of a higher life, would be to withdraw ourselves in that measure from the sanctifying action

of the Church and to diminish the divine influence upon our souls.

Consider, for example, the catechetical instruction which preceded the reception of Baptism in the ancient Church. A description of it is to be found in the *Roman Ordo VII,* which dates from the eighth century, but which, according to the unanimous consent of historians, codifies customs of the third and fourth centuries, and consequently sums up the tradition of the whole Patristic epoch. The Catechism and the Liturgy were closely bound together. Catechetical instructions took the form of ritual and priestly acts. The soul was prepared for the reception of the gift of faith by contact with sensible signs charged with supernatural energy. Exorcisms, solemn collective prayers, imposition of hands, marking of the forehead with the sign of the Cross, took place at the different reunions. The *Ordo* also describes the magnificent liturgical functions whereby the holy Gospels, the Symbol of Faith, and the Lord's Prayer were "given" to the neophyte. This catechetical initiation took place during the pre-Mass, and constituted essentially a liturgical act accomplished by the minister at the foot of the altar.

Many a soul has been moved and ultimately brought into the Church by the Liturgy. Writing of the Catholic Church before his conversion, Cardinal Newman says: "I looked at her—at her rites, her ceremonial, and her precepts—and I said: 'This *is* religion.'"[10] Herman Cohen, a

[10] "Apologia pro Vita Sua" (London, 1886), p. 340.

pianist of great renown, is called to replace the director of a group of artists in the Church Sainte-Valère in Paris. While the priest raises the monstrance at Benediction, he experiences extraordinary emotions at once of remorse for the past and attraction towards the Catholic faith. Later on, in Ems, Germany, during the Elevation at Mass, his eyes are suddenly filled with tears, and he receives the gift of faith.[11] Robert Bracey, full of contempt for the Papacy and ritualism, enters in his sixteenth year the oratory of Edgbaston to assist at High Mass. Contact with the sensible forms of grace suddenly transforms his soul, and he leaves the church convinced of the truth of the Catholic religion.[12] "I am haunted by Catholicism," Huysmans makes Durtal repeat to himself, "intoxicated by its atmosphere of incense and wax. I prowl about it, moved even to tears by its prayers, touched even to the marrow by its psalms and chants."[13] The well-known Danish convert and writer, John Joergenson, likewise confesses that "the whole of the liturgical, ceremonial, and decorative side of Catholicism attracted me."[14] Paul Claudel, an unbeliever from his eighteenth year, enters the cathedral of Notre Dame in Paris to assist at the Christmas offices. With a feeling of superior dilettanteism, he hopes to find an appropriate literary inspiration in the decadent ceremonies of the Church. As he listens to the solemn

[11] C. Sylvain, "Vie du R. P. Hermann" (4th ed., Paris, 1909), pp. 44 sqq.
[12] "Roads to Rome" (London, 1901), pp. 10 sqq.
[13] "En Route," transl. by C. Kegan Paul (London, 1922), p. 15.
[14] "An Autobiography," transl. by I. Lund (New York City), p. 297.

strains of the *Magnificat,* grace suddenly illuminates his soul, and the gladsome chant of the *Adeste Fideles* confirms him in his sudden conversion.[15]

II. THE LITURGICAL YEAR

Conscious of man's tendency to forgetfulness and neglect, realizing that intellectual knowledge is dependent upon concomitant sensible activity, the Church desires to enact before our eyes yearly and in a concrete manner the principal events of Christ's life. She wishes to set before us the galaxy of Saints in whom God has been truly wonderful (*mirabilis Deus in sanctis suis*), to whom Christ has, in very deed, been the way, the truth, and the life. This annual celebration of the mysteries of man's salvation and of the memory of the Saints constitutes the liturgical year. The feasts succeeding one another in the course of the year impart a special character to the Mass and to the Divine Office. In each mystery the Church shows us the fruit to be obtained, the virtue to be acquired, the grace to be sought, the sacrifice to be made in union with the one great Sacrifice of the altar. "What is this admirable, liturgical year?" asks Bishop Dupanloup.[16] "You know well, and I am not afraid to repeat it, that it is one of the most beautiful institutions of the Church. There is nothing more beautiful, nothing more captivating. It is all a

[15] Cfr. Th. Mainage, "Les Témoins du Renouveau Catholique" (5th ed., Paris, 1919), pp. 61 sqq.

[16] "The Ministry of Catechizing" (New York City), pp. 69–70.

poem, a sublime poem, the great Christian poem, that which God Himself conceived in His thought and executed by His power. The whole of Christianity is there—all the mysteries, all the divine actions, all gospel teaching, everything which enlightens souls and sanctifies them—and all this grouped around the Sacrifice, the center and the soul of all Catholic worship; all shown and celebrated in the hymns, the psalms and the canticles, and in the teachings which accompany every festival by the mouth of the priest; without any doubt, it is one of the grandest inspirations of the Spirit of God, and perhaps has a more powerful influence over souls than one can even imagine."

There is no doubt, then, that the more fully children understand, according to their ability, the significance of the liturgical year, the more will the knowledge as well as the practice of holy religion be for them a joy. In fact, if the faithful were properly instructed concerning the nature of the different feasts, if they celebrated the feasts in the spirit of the Church, they would obtain a renewal and increase of knowledge and piety, and their lives would, consequently, be reinvigorated and transformed. In the Encyclical, *Quas Primas,*[17] Pius XI says: "People are instructed in

[17] December 11, 1925. In *La Croix* of August 5, 1911, G. Kurth writes: "Selon moi, l'une des plus grandes causes de l'ignorance religieuse, sinon la plus grande, est *l'ignorance liturgique.* Rendre aux fidèles l'intelligence et par suite l'amour des mystères qui se célèbrent à l'autel, *remettre dans leurs mains le missal* qu'ont remplacé tant de livres de dévotion vulgaires et médiocres, c'est la vraie manière d'enseigner la religion, d'attacher au temple ceux qui le visitent encore et d'y ramener plus tard ceux qui l'ont désérte." Quoted in *Semaines Liturgiques* (1924), p. 11. Cfr. also K. Mosterts, "Jünglingsseelsorge" (2nd ed., Freiburg im B., 1923), pp. 161 sqq.

the truths of faith and brought up to appreciate the inner joys of religion far more effectually by the annual celebration of the sacred mysteries than by an official announcement of the teaching of the Church." In the liturgical feasts everything is so arranged as to make the mysteries, the truths, or the deeds which are celebrated, penetrate deeply into the soul and move it to corresponding acts of virtue. In the Introduction to his invaluable "Catéchisme des Fêtes" Bossuet writes:[18] "One of the principal ends which the Church sets before herself in the institution of feasts is the instruction of the faithful. The solemnities occur at different times in order that we may thereby learn what God has deigned to do for our salvation, and what we must do to lay hold of it. Indeed, if Christians did nothing more than enter into the spirit of the Church's feasts, they would know everything they ought to know, since they would find there both instruction and example."

The liturgical year keeps Christ living in our minds and hearts. We are too inclined to consider Christ's Nativity, Resurrection, and Ascension as mere historical events. We forget that Christ is continually being born anew in the hearts of men through sanctifying grace. We forget that every day is a day of our Risen, Glorious, and Ascended Chief, of whose mystic body we are the members. We forget that the Holy Ghost is continually descending invisibly and indwelling in our souls. In the liturgical year the past is renewed, and we all contemplate once more Christ and His sacred mys-

[18] "Œuvres de Bossuet" (ed. F. Lachat, Paris, 1885), Vol. V, p. 139.

teries. A glance at the Collects of the different feasts will readily assure us of this fact:

"Deus, qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere." [19]	"O God, who has made *this most holy night* to shine forth with the brightness of the true light."
"Deus, qui hodierna die Unigenitum tuum gentibus stella duce revelasti."[20]	"O God, who on *this day* by the guidance of a star didst reveal Thine only-begotten Son to the Gentiles."
"Deus, qui hodierna die per Unigenitum tuum æternitatis nobis aditum devicta morte reserasti." [21]	"O God, who *this day* didst reopen to us the approach to eternity by Thine only-begotten Son, victorious over death."
"Hodierna die Unigenitum tuum Redemptorem nostrum ad cœlos ascendisse credimus." [22]	"We believe Thine only-begotten Son, our Redeemer, to have ascended *this day* into heaven."
"Deus, qui hodierna die corda fidelium Sancti Spiritus illustratione docuisti." [23]	"O God, who on *this day* didst instruct the hearts of the faithful, by the light of the Holy Spirit."

Separated from the Liturgy, the Holy Eucharist, especially for the humble and the little ones, would be distant, abstract, and impersonal. In the Liturgy Christ steps forth from the immobility and silence of His sacramental state. Each day it is a new mystery, a new Jesus, that the Missal presents to us. Thanks to their missal, the faithful

[19] Collect of the First Mass of Christmas.
[20] Collect of the Epiphany, January 6.
[21] Collect of Easter Sunday; cfr. also the Introit.
[22] Collect of the Feast of the Ascension.
[23] Collect of the Feast of Pentecost.

find the Master at the border of the well, on the mountain, in the busy highway, on the shore of the lake, at Bethany—in short, in all the states of His terrestrial life. In this way the Mass becomes almost as intimate a companionship with Christ as that enjoyed by the disciples themselves.

The liturgical seasons and feasts produce in us the effects of the mysteries which they represent. Some special fruit is to be derived from the observation of every current festival of the ecclesiastical year. The mind of the Church in this regard is clearly manifested in the following prayer:

"Deus, qui nos resurrectionis Dominicæ annua solemnitate lætificas: concede propitius; ut per temporalia festa quæ agimus, pervenire ad gaudia æterna mereamur." [24]

"O God, who dost give us joy by the yearly solemnity of our Lord's Resurrection, mercifully grant that by celebrating these feasts in time we may deserve to arrive at eternal joys."

At each stage of His life and in every mystery Christ acquired special graces for us. He merited distinct graces in His infancy, in His hidden life, in His public life, in His sufferings and death, in His Resurrection and Glorious Ascension, and in His sending of the Holy Ghost. Christmas instills charity in us; the Epiphany awakens in us the spirit of reverent homage towards our King and of apostolic zeal; Lent develops in us the spirit of penance, suffering, and horror of sin; Easter fills our soul with joy of victory over death and the enemies of our salvation; the Ascension lifts up our thoughts and hearts to heavenly things; Pente-

[24] Collect of the Wednesday of Easter Week.

cost endows us with the strength of grace and the spirit of fortitude. It is especially through the Mass that we communicate in these graces and appropriate them to ourselves.

Besides recalling to us the principal events of Christ's life, the Church wishes through her liturgical year to keep before our eyes those in whom the life, teaching, and example of the Supreme Model have been reflected in a truly wonderful manner. The purpose of the *Sanctorale* is beautifully indicated in the following two prayers:

"Concede, ut ejus auxilio et imitatione certantes in terris, coronari cum ipso mereamur in cœlis." [25]	"Vouchsafe unto us that after battling upon this earth even as he battled, helped by his prayers, it may one day be ours to be crowned with him in heaven."
"Fac nos, Domine Deus, supereminentem Jesu Christi scientiam, spiritu Pauli Apostoli ediscere." [26]	"Make us, O Lord God, in the spirit of St. Paul the Apostle, thoroughly to learn the science of Jesus Christ, a science surpassing all understanding."

The child tends by natural impulse to imitate the examples set before it. The first word it utters, the first lesson it reads, and the first picture it draws, are all the result of imitation of mother or teacher. When its mental view has broadened, when it has passed out of its first surroundings, its inspirations are drawn from examples of the past as set forth in history, biography, or literature. The Church understands the meaning of

[25] Collect of the Mass of St. Ignatius, July 31.
[26] Collect of the Mass of St. Anthony Maria Zaccaria, July 5.

imitation in the educative process, and especially in the teaching of religion. In her festivals she proposes as models of imitation those who have exemplified in a high degree the teaching and precepts of Christ. She encourages us to walk in the footsteps of men who had to struggle against the very difficulties and temptations which we encounter—men who gave up everything, even life itself, in order to win Christ and obtain a place in the heavenly kingdom.

The apprehension and understanding of sublime truths demands on the part of the recipient a certain amount of attention, preparation, and good will. The liturgical year again admirably meets this requirement of educational psychology. The principle of preparation, as a matter of fact, runs throughout the whole course of God's dealing with mankind. The Old Testament is a preparation for the New Dispensation. The coming of the Messias is foretold by the Prophets and foreshadowed by type and sacrifice. In Christ's teaching the way for a new doctrine is prepared either by Christ's own life of unique holiness, or by a miracle, or by a parable. The Church, too, always insists upon a careful preparation before entering upon the contemplation of the sublime mysteries of religion. Her chief festivals are preceded by novenas and by vigils of prayers and fasting. During the four weeks of Advent she prepares the faithful for the celebration of Christmas, and during the seven weeks of Lent she prepares them for the celebration of the Christian Pasch. The prayers of Advent, which remind us of the tearful sighs of the

Patriarchs and Prophets awaiting the Deliverer, are in harmony with our own petitions that Jesus Christ may come into every individual soul; they also prepare us remotely for the Second Coming of Christ. Lent is a time of retreat for the whole Christian world, a period when, like the catechumens and public sinners of old, we should devote ourselves to prayer, fasting, and recollection in preparation for the great solemnities of Easter.

Great care, therefore, must be taken that the liturgical year becomes the Catechism of the children and the people. For once the children have left the Catechism or the Catholic school, the Church has no way of reaching them, generally speaking, except through the Liturgy. If the children have grown up ignorant of the Liturgy, there is little probability that they will persevere in coming to church. They will weary of the Liturgy, because they have never been initiated into its inner meaning. In order that the Liturgy may in later life be a constant reminder to the children of the principal points of Catholic teaching, the teacher must in his catechetical instructions correlate Christian Doctrine with the Liturgy whenever a convenient occasion presents itself. We offer the following examples of correlation as mere suggestions:

The Blessed Trinity	Trinity Sunday Votive Mass of the Blessed Trinity Preface of Trinity Sunday The Mass (cfr. below) Baptismal formula Absolution formula, etc.

Angels	Feast of All Angels
	Feasts of Sts. Michael, Gabriel, Raphael
	Votive Mass of the Angels
	Prefaces.
Creation	Holy Saturday
Original Sin	Holy Saturday
	Baptismal ritual
Immaculate Conception	Feast of the Immaculate Conception (Collects)
Promise of a Redeemer	Advent Liturgy
Incarnation	Annunciation
	Feast of St. Gabriel
Birth of Christ	Christmas Liturgy
	Epiphany Liturgy
Nature of Christ	Nicene Creed
Baptism of Christ	Octave Day of Epiphany
Passion of Christ	Lent and Passiontide
Death of Christ	Good Friday
Resurrection	Paschal Liturgy
Ascension	Ascension Liturgy
Descent of the Holy Ghost	Pentecost Liturgy
Blessed Virgin Mary	Marian Character of Advent
	Feasts and Octaves of the Blessed Virgin
Primacy of St. Peter	Vigil of Sts. Peter and Paul
	Feast of Sts. Peter and Paul
	Memento of the Pope in the "Te igitur"
Priestly Office	Holy Thursday
Teaching Office	Friday after Easter
Communion of Saints	Feast of All Saints

Purgatory	Feast of All Souls
Judgment	Twenty-fourth Sunday after Pentecost
	First Sunday of Advent
Death	Ash Wednesday
	Requiem Masses
Baptism	Lent
	Holy Saturday
	Paschal Liturgy
	Baptismal ritual
Confirmation	Rites and Ceremonies of Confirmation
	Blessing of the Oils on Holy Thursday
	Pentecost
Eucharist	Holy Thursday
	Corpus Christi
	Benediction and Forty Hours' Adoration
Mass	The Altar
	Mass prayers
Penance	Lent
	Absolution Formula
	Confiteor of Mass
Extreme Unction	Ritual
	Blessing of the Oils on Holy Thursday
Holy Orders	Holy Thursday
	Ordination Prayers and Ceremonies
Matrimony	Missa pro Sponso et Sponsa
Saints	The *Sanctorale*

III. THE MASS

The liturgical year—the annual celebration of the mysteries of man's salvation and of the feasts of the Saints—constitutes the setting, as it were, of the daily Mass. The relation between the virtue of religion and the Mass is, as we have already said, very intimate. The virtue of religion inclines the will to render God due worship because of His infinite excellence. The Catechism tells us that God made us "to know Him, love Him, serve and worship Him." At the same time, it must be frankly admitted that, in view of the development of devotions in modern times, there has been a falling off in devotion to the Blessed Trinity. No month has been set aside in honor of the Trinity, and novenas and Tridua in its honor are rare. Yet, it is the mystery of mysteries, the veritable keystone of the New Testament. The Beatific Vision itself will consist in a contemplation of the Blessed Trinity. What better way of discharging our duty of adoration towards God than through the Mass? A sacrificial act and worship of *latria* surpassing all others, the Mass has for its object the One and Triune God: "Suscipe sancta Trinitas," "Placeat tibi sancte Trinitas." Let us indicate a few of the numerous references to the Blessed Trinity in the Mass, and point out the possibility of correlating the Mass with the Catechism:

(a) The sign of the Cross: In the name of the *Father, Son,* and *Holy Ghost.*

(b) Glory to the *Father,* and to the *Son,* and to the *Holy Ghost.*

(c) *Kyrie* eleison, *Christe* eleison, *Kyrie* eleison.
(d) Gloria: O Lord God *Father* Almighty. . . .
O Lord Jesus Christ, the only-begotten *Son*. . . .
Together with the *Holy Ghost*.
(e) Collects: Addressed to the *Father*,
Through Our Lord *Jesus Christ*
Who reigns with the *Holy Ghost*.
(f) Credo: God the *Father* Almighty. . . .
Lord Jesus Christ, the only-begotten *Son of God*. . . .
And in the *Holy Ghost*.
(g) Offertory: Receive, O holy *Father*.
Who vouchsafed to become partaker of our humanity, J. C., Thy *Son*.
Come Thou *Sanctifier*.
(h) Receive, *O Holy Trinity*.
(i) *Holy, holy, holy*.
(j) Canon: Wherefore, O most merciful *Father*. . . .
Through Jesus Christ, Thy *Son*,
In the unity of the *Holy Ghost*.
(k) Be pleasing to Thee, O *Holy Trinity*.
(l) May Almighty God bless you, the *Father*, the *Son*, and the *Holy Ghost*.

The Mass must not be considered as something carried on apart and without any reference to the individual. The members of Christ's mystic body are indissolubly associated with the Head in His act of supreme homage. The "we" formulas of the Mass clearly establish this fact. "Brethren, pray that *my* sacrifice and *yours* may be well pleasing to God"; "Be mindful, O Lord, of Thy servants . . . for whom we offer, or *who offer up to Thee*, this sacrifice of praise"; "We beseech Thee, O Lord, graciously to receive this oblation which we, Thy servants, and with us *Thy whole family*,

offer up to Thee." In union with our Head we adore God, offer to Him our satisfaction for sin, and so work out our salvation:

"Concede nobis, quæsumus, Domine, hæc digne frequentare mysteria; quia, quoties hujus hostiæ commemoratio celebratur, opus nostræ redemptionis exercetur." [27]

"Make us, we beseech thee, O Lord, to assist worthily and assiduously at these sacred mysteries; for, as often as this saving Victim is offered up, so often is our Redeemer's work made to avail in our behalf."

Not only do Christ's members offer with Him, but the whole mystic body is victim with its Head. "Christ, Head and members, *offers;* Christ, Head and members, *offers Himself.* If He cannot disjoin or tear off His members for *oblation,* He must retain them *for oblation of Himself.*" [28] If Christ alone were Victim, why should we pray in the Liturgy that "we find favor," that "our sacrifice be pleasing" and carried up to God by angelic hands? An acquaintance with these sublime truths cannot but beget a desire for greater and better knowledge of the Mass, of its prayers, rites, and ceremonies. Only when Catholics will have realized that the Mass is an action in which they are vitally concerned, will they cease to be bored by the divine services and assist at them with eagerness and joy.

A worthy assistance at Mass presupposes in turn an acquaintance with the Missal. It may perhaps be no exaggeration to say that, because the

[27] Secret, 9th Sunday after Pentecost.

[28] Grimaud-Newcomb, "'My' Mass" (New York City, 1928), p. 42. Cfr. also, G. Johnson, "The Liturgy as a Form of Educational Experience" in *Cath. Educ. Rev.* (November, 1926), p. 532.

Missal remained to them a sealed book, many young people, after having spent six or seven years in a Catholic school where every day begins with the Holy Sacrifice, assist at Mass with a languishing faith and only because constrained by the laws of the Church. "The Missal," writes Father Drinkwater,[29] "is religion pure and undefiled—essential Catholicism. It is the greatest book in the world—greater, in a way, than the Bible, which is its source, because it *is* the Bible read with wondering new eyes by the Church, read in the all-revealing light streaming from the Calvary-Eucharist altar. It is the book of words that has gathered itself round the action of the Mass—poetry, theology, history, all Catholic humanity's hopes and fears and highest longings and most secret thoughts, fused together into the one serene emotion which is the response of the human heart when it contemplates God's truth."

The liturgical method is profoundly Scriptural.[30] In Christian antiquity, as St. John Chrysostom so eloquently testifies,[31] religious instruction was basically Scriptural. Many Patristic writings were an adaptation of the Bible with a view to catechization. The reason for this procedure is easily intelligible. The Bible is the Book of God, a record of His communications to men throughout the ages, the witness of His mercies, the code of His sovereign wishes. The Bible is also the Book of Christ, who is yesterday, to-day,

[29] "The Givers" (New York City, 1926), p. 13.
[30] Cfr. F. Cabrol, "Liturgical Prayer" (New York City, 1922), pp. 1 sqq.
[31] Cfr. *Semaines Liturgiques* (1924), pp. 13 sqq.

and the same forever, whose redeeming work is narrated from the Proto-evangelium to the visions of the Apocalypse. "To ignore the Scriptures," wrote St. Jerome, "is to ignore Christ."

This traditional method can be restored in two ways: first, by spreading popular editions of the Gospels and Epistles among the faithful; secondly, by a more extensive use of the Missal. The first procedure will for a long time remain restricted to the élite, because it presupposes an intellectual and scientific culture which is the possession of a few. Besides, God has not left the Scriptures to private interpretation, but has instituted an infallible authority to expound them authentically. The Church herself, in last analysis the only competent teacher, can initiate us through the Liturgy into the Scriptures. By an intelligent use of the Missal the faithful will be gradually introduced into the mysterious language of God. In the Missal they will find Christ's life reproduced by the liturgical cycle, foretold in the Psalms and prophecies, narrated in the Gospels, commented on in the Epistles and homilies, exemplified in the Lives of the Saints, and made efficacious by active participation in the holy mysteries. In a word, the Liturgy is Sacred Scripture popularized, condensed, illustrated, and rendered accessible to all.

The catechetical method of Christian antiquity, as is evident from the old Roman ceremonial books and the writings of the Fathers, was essentially a "prayer method." Religious truths were not communicated to the faithful in dry, abstract formulas. Religious instruction took the form of ado-

ration, praise, thanksgiving, and prayer; it was thus sacred and sanctifying; it was fused with the hymns, antiphons, doxologies, homilies, and chants, all of which throbbed with faith and love. As soon as a new definition was pronounced or a new precision of doctrine made, it was immediately transformed into a liturgical hymn, chanted at the altar, and integrated into the celebration of the holy mysteries. The faithful prayed their faith. Their worship, their adorations, and their praises were an index of their creed: "Lex orandi, lex credendi." The church, the sanctuary, the altar, were the center of religious life, the hearth whence religion radiated. The truths gradually penetrated the receptive soul and filled it with celestial blessings.

The intelligent participation of the faithful in the Liturgy will necessarily imply a restoration of the "prayer method." True, a methodical exposition of Christian doctrine is necessary in the face of heresy. But abstract formulas will not of themselves develop Christians with a strong faith and profound, solid piety. The dry formulas often remain inoperative and dead in the soul. The Liturgy, on the other hand, is our faith felt, lived, sung, confessed, prayed, and revived through contact with the faith of our brethren and of the whole Church. The doctrinal and collective prayer of the Church is an indispensable complement of the Catechism. The relation of the latter to the Liturgy is the same as that of the grammar to spoken language. The Catechism tells us, for example, that the Second Person of the Blessed Trinity be-

came Incarnate. In order to become effective in our lives, this catechismal formula must be felt and assimilated. It is made vital through the liturgy of Advent, Christmas, and Epiphany.[32]

IV. CONCLUSIONS

Where liturgical instruction cannot be given systematically, it should at least be given by way of illustration, application, or correlation with the Catechism. The children should be taught to assist and participate intelligently in the Mass, and should be made acquainted, if at all possible, with the use of the Missal. At the approach of a liturgical season or feast, the catechist should take a little time to explain to the children the meaning of the feast or of the season. The explanation of the Gospel of the feast is very helpful, because the spirit of the day is often beautifully expressed in it. Whenever possible, the teaching of Bible History and of the Catechism should cling to the ecclesiastical year. Facts from Bible and Church History, which are the cause of some particular liturgical celebration or are symbolized by the ceremonies, should be clearly explained. In the practice of

[32] A. Croegaert, "La Liturgie et le Cours de Religion" in *Semaines Liturgiques* (1924), p. 34, writes: "Les rites liturgiques sont plus que de vains symboles: ils *expriment le dogma,* car l'Eglise adore et *prie comme elle croit.* Sa Liturgie est donc son dogme prié, son dogme chanté, son dogme confessé dans l'assemblée vivante des frères, groupés matériellement autour du même autel, unis dans la célébration concrète de la même Fraction du pain, des mêmes offices, sous la presidence du même Pasteur. La prière liturgique, c'est la religion parlée et vécue, c'est le dogme appliqué et exprimé dans une langue toute chargée d'énergies surnaturelles et à laquelle l'appoint de tous les arts donne son maximum de pénétration dans les âmes."

religious devotions the catechist should also consider the ecclesiastical year and pray with the Church. Before certain feast-days it is well to explain the distinctive liturgical functions connected with them—as, for example, the blessing of candles and the procession of the Feast of the Purification, the blessing of ashes on Ash Wednesday, the ceremonies of Holy Week, the procession of Corpus Christi, etc.

The children should be thoroughly familiarized with the church, its contents and belongings, the sacristy, baptismal font, pulpit, confessionals, altar, vestments, vessels, liturgical books, etc. This instruction should be given primarily by showing the things themselves.[33] When this cannot be done, recourse to pictures and drawings is the next best thing. Sacramentals of frequent occurrence (such as holy water, rosaries, blessing of medals, St. Blaise's blessing) should be carefully explained. Among the ceremonies proper to the priest only those which recur oftenest and attract the child's attention should be explained. The catechist should teach the children the actions which they themselves are to perform, and make them realize the spirit which should inform those actions. Special attention should be paid to the actions connected with the dispensing and reception of the Sacraments of Penance, the Holy Eucharist, Confirmation, and Extreme Unction.[34]

The Church intends the Liturgy to be the book

[33] Cfr. *Semaines Liturgiques* (1924), pp. 47 sqq., 76; *ibid.* (1925), p. 107.

[34] A useful book to consult in this regard is M. S. McMahon's "Liturgical Catechism" (Dublin, 1926).

of the unlearned. It would be a mistake to think that liturgical explanations are to be reserved for the intelligent and instructed, and that children cannot see through the veil of these symbols. A catechist who is well trained in the Liturgy will find in it a source of sacred object-lessons to illustrate the profoundest mysteries treated in the Catechism. The children are naturally curious, and desire an explanation of every object that comes under their eyes. The virtue of faith infused into the child's soul at Baptism makes him desirous of the supernatural. Availing himself of the child's receptive disposition, the catechist can easily arouse interest in the beautiful things which the child observed so often but without understanding.[35] That the official prayer of the Church is intended to have a didactic value, is clearly stated in the Collect of the Saturday after Passion Sunday:

"Proficiat, quæsumus, Domine, plebs tua tibi dicata, piæ devotionis affectu; ut sacris actionibus erudita, quanto majestati tuæ fit gratior, tanto donis potioribus augeatur."

"We beseech Thee, O Lord, may the people prosper who are devoted to Thee by the affection of pious devotion: that, *instructed by holy actions,* they may be blessed with better gifts, as they are made more pleasing in the sight of Thy Majesty."

[35] Cfr. H. Schmitz, "Die religiöse Unterweisung der Jugend" (Cologne, 1920), pp. 136 sqq.; Wolff-Habrich, "Der Volksschulunterricht" (Freiburg im B., 1917), pp. 62 sqq; Feilzer, "Kehreins besondere Unterrichtslehre oder Methodik der einzelnen Unterrichtsfächer" (Paderborn, 1919), pp. 44 sqq.

CHAPTER IV

SACRED HYMNS AND MUSIC

Men of all times have recognized the educational value of music and sacred hymns. Plato and Aristotle maintained that music is an essential part of the education of youth.[1] It was partly through the pleasure of music and verse that the chief sciences, maxims of virtues, and politeness of manner were introduced among the Hebrews, the Egyptians, and the Greeks. Pythagoras sang and played on the harp every morning and evening in order to keep his mind imbued with the divinity.[2] "Music," says Cassiodorus,[3] "dispels sorrow, soothes anger, softens cruelty, excites to activity, sanctifies the quiet of vigils, recalls men from shameful love to chastity, by the sweetest rapture expels the diseases of the mind, and soothes, through the medium of the corporeal senses, the incorporeal soul."

The Church since Apostolic times has made use of sacred music in instructing the faithful, in awakening sublime feelings and a desire of virtue in their souls. "Nothing," says St. John Chrysostom,[4] "so exalts the mind and gives it as it were

[1] Plato, "Laws," II, 655, VII, 795; "Republic," III, 410; Aristotle, "Politics," V.

[2] Jamblichus, "Life of Pythagoras."

[3] *Variarum*, Lib. II, Ep. 40, in *P. L.*, LXIX, 570.

[4] "Expositio in Ps. xli," in *P. G.*, LV, 156.

wings, so delivers it from the earth, and loosens it from the bonds of the body, so inspires it with the love of wisdom, and fills it with such disdain for the things of this life, as melody of the verses and the sweetness of holy song." St. Augustine[5] tells us how tenderly he was moved when listening to the sacred melodies: "How I wept in hearing Thy hymns and canticles, touched to the quick by the voices of Thy well-beloved Church! The voices flowed into mine ears and Thy truth distilled into my heart, whence the affections of my devotion overflowed, and tears ran down, and happy was I therein." Again he says:[6] "When I remember the tears I shed at the psalmody of Thy Church in the beginning of my recovered faith, and how at this time I am moved not with the singing, but with the things sung, when they are sung with a clear voice and modulation most suitable, I acknowledge the great use of this institution."

St. Francis Xavier composed hymns for the use of his catechumens, and set to music the Our Father, the Hail Mary, and the Apostles' Creed. In this way he not only banished the bad songs with which the converts were familiar, but at the same time provided his flock with a new means of edification. The biographers of St. Francis Xavier tell us that his hymns so pleased his converts that they sang them day and night, both at home and abroad. St. Charles Borromeo achieved similar results in Milan by the hymns which he caused to be sung during religious instructions. In the

[5] "Confessions," IX.
[6] *Ibid.*, X.

Life of St. Francis de Sales we read that the holy bishop took turns with his canons in the work of catechizing. After a certain length of time had elapsed, a devout hymn was sung, sometimes unaccompanied, sometimes with the accompaniment of an organ. Frequently the hymn was written by the Saint himself, who occasionally composed religious poetry. At other times he chose one of the Psalms and charged the musician to set it to a tune. According to Bishop Dupanloup, to propose to conduct a catechism class without singing hymns would be to attempt an impossibility.

That hymns are valuable vehicles of conveying and transmitting knowledge is evident from the frequent use which heretics made of them in disseminating their errors. The Gnostics, Bar-Daisan (or Bardesenes) and his son Harmonius, composed hymns into which, under the charm of musical beauty and poetical expression, they instilled the poison of their erroneous doctrines and teaching. The success of these hymns induced St. Ephraem to compose Syrian hymns which were to serve as an antidote to the Gnostic songs. The Christological doctrines of Apollinaris, Bishop of Laodicea, were propagated through the medium of delightful melodies. The heretical Arius likewise embodied his Christological errors in pleasing hymns. The Arians of Constantinople, who had no place of worship within the walls, were in the habit of coming into the city at sunset on Saturdays, Sundays, and the greater festivals, and congregating in the porticoes and other places of pub-

lic resort, where all through the night they sang antiphonal songs, expressive of Arian doctrine, often accompanied by taunts and insults to the orthodox. St. John Chrysostom, apprehensive lest this music might draw some of the simple faithful to the Arian side, organized, in opposition to it, a system of nightly processional hymn-singing, with silver crosses, wax-lights and other appurtenances of ceremonial pomp.

Luther spent several years in teaching the people at Wittenberg to sing the Protestant hymns. Without agreeing with the exaggerated statement of Coleridge that "Luther did as much for the Reformation by his hymns as by his translation of the Bible," it may truly be said that they were the most powerful secondary means by which the work of the Reformation was promoted. They were sung in the streets and fields, in the workshop and the palace, and in the churches. A metrical translation of the psalms by Clement Marot and Theodore Beza, set to popular and devotional airs, became a formidable weapon in the hands of the Calvinistic leaders in France. Methodism is said to owe its influence over the lower and middle classes of England and America, not only to the preaching of its teachers, but also to its soul-stirring hymnody which appeals so powerfully to the religious emotions.

From what has just been said it is clear that hymns can become important conveyors of truth as well as of error, and that the melodies in which they are expressed impress their contents deeply

upon the mind. We shall now inquire briefly concerning the use and educational value of the Church's hymns and sacred music.

I. PSALMS

As with the Jews, so also among Christians the recitation or singing of the Psalms has been an important element of divine worship. Though the Liturgy has undergone many changes and developments since Christian antiquity, the Psalms still form its framework. The word "psalm" is derived from the Greek term *psalmos, psallein,* and denotes "a sacred song to be sung to the accompaniment of a stringed instrument."[7] The Psalms belong to the lyric poetry of the Hebrews, who in this branch of literature are said never to have been surpassed. The only rhythm discoverable in the Psalms is that of parallelism, which may be described as a rhythm of thought and feeling. Sometimes it is a certain symmetry between two clauses, the second of which, differing only in its verbal expression, echoes the thought of the first; this is called *synonymous* parallelism. Sometimes it is a contrast between two clauses, the second of which emphasizes the thought of the first by affirming its opposite; this is called *antithetic* parallelism.

The thought of the Psalms[8] centers around God

[7] Cfr. M. Britt, "A Dictionary of the Psalter" (New York City, 1928), 220.

[8] Cfr. T. E. Bird, "A Commentary on the Psalms" (London, 1926), I, 50 sqq.; P. Boylan, "The Psalms" (Dublin, 1920), I, lxi sqq.

and man. *God* is the Omnipotent and Divine Creator of heaven and earth. He commands and things are created; with His own hands He fashioned the body of man and breathed life into it. Our conscience, our secret thoughts, and the innermost depths of our being are all an open book before Him. He is the God of the living and not of the dead. He is a personal God, whose judgments are dreadful, whose wrath is terrible, who crushes His enemies and brings them down to the dust. But He is also a faithful and merciful God, who strengthens, consoles, heals, and saves. The Messianic Psalms predict the advent of His Messias, the promised Saviour, to whom God will give all the nations of the earth for an inheritance. They describe His future reign, His victories and triumphs, the universality of His Church, the true Jerusalem, which will draw all peoples to itself.

What is *man* that God should be mindful of him? What can he render to God for all His benefits? Feeling his own helplessness, man calls to his aid the angels of heaven, the sun and the moon, and the birds of the air. He calls upon all the people of the earth to bless the name of the Lord. Again, we hear in the Psalms the yearnings of his soul after God; we listen to his despairing appeals when overwhelmed by afflictions, his bitter complaints when crushed by powerful enemies like a bird taken in the snare of the fowler. But God is his Deliverer, his strength, and his hope. "He who dwells in the aid of the Most High, shall abide under the protection of the God of Heaven." Whoever takes refuge in God, has nothing to fear.

One thing alone must man dread, namely, lest God turn away His face from him.

The religious content of the Psalms makes them preëminently a book of prayer for both the Jews and the Christians. No one can enter into the spirit of the Liturgy and pray with the Church, unless he be thoroughly acquainted with these sacred verses. These hymns, so permeated with a deep religious feeling and trust in God, so replete with varying accents of praise, humble supplication, true contrition, and fervent supplication, so expressive of every emotion of the human soul, have been repeated by Christians from generation unto generation. For who amidst the regrets, agonies, and discouragements of life, has not felt the power of that great voice which speaks in the night, which heals and which consoles? The words of David seem an unearthly voice teaching the wisdom of the eternal ages. In them the Saints have found the truest expression of their aspirations. Each word of the Psalms makes the heart vibrate as they unfold the thousand mysteries and secrets of the human soul. The most familiar Psalm seems always new, for the events of the world and the vicissitudes of human existence throw a fresh light upon these sentences of enduring interest. Their profound sense is never exhausted, but continually receives further illustration from the sins and virtues of men. How inspiring must it have been to have heard these hymns sung in majestic strains under the vaults of those churches and cathedrals whose atmosphere seems even now to be permeated with the faith of old! These Psalms,

so sweetly and solemnly sung in the Church's Daily Office, diffused a tone and spirit through medieval society. The spirit of the Psalms and of Gregorian Chant became the spirit of the times.

The writings of the Fathers and theologians of the Church clearly testify to the consolations and counsels which humanity, amidst its unnumbered woes, derived from the constant recurrence of those holy hymns. "Psalmody," says St. Basil,[9] "is tranquillity of mind, the arbiter of peace, the curb of tumultuous thoughts, the assuager of anger, the bond of friendship, the reconciler of enemies; for what man can retain in his heart enmity towards a brother or sister whose voice commingles with his own in giving praise to God?" "In the Book of Psalms," says St. Ambrose,[10] "there is a medicine of salvation for the human race: the Psalm is the Benediction of the people, the praise of God, the voice of the Church, the confession of faith, the full devotion of authority, the joy of freedom, the cry of rapture; it mitigates anger, it banishes care, it alleviates sorrow, it hails the birth of day, it attends also its decline, it sanctifies the stillness of night. The Apostle commands women to keep silence in the church, but they may chant the Psalm with praise. This is sweet to every age and becoming to both sexes; this old men sing and forget their infirmities; this young men sing and commit no intemperance; youths sing the Psalm without danger to their innocence, and maidens without disparagement to

[9] "Homilia in Psalmum Primum," in *P. G.*, XXIX, 211.
[10] "In Psalmum primum enarratio," in *P. L.*, XIV, 924.

their modesty. Children love it, and it even fills infants with admiration. Kings and emperors sing with their people, because the Psalm is profitable to all." "Who can enumerate all the virtues of the Psalms?" asks Hugo St. Victor.[11] "Who can number those ignited compunctions of holy affections with which the mind that uses them is kindled in prayer, when the most grateful sacrifice to God is offered upon the altar of the heart."

II. CANTICLES

Bearing some resemblance to the Psalms in their inspiration and poetic form are a certain number of songs, called in the Liturgy "Canticles." Since the fourth century these have had in the Liturgy a special place, side by side with the Psalms. They are used chiefly at Lauds, the Office of dawn, and sometimes as Lessons in the Mass. The Canticles most frequently used in the Roman Liturgy are the following: the Canticle of the Three Children in the furnace,[12] the *Benedicite,*[13] the *Magnificat,*[14] the *Benedictus,*[15] and the *Nunc Dimittis.*[16] It might here be noted in passing that the thought which filled the prophet's soul in the *Benedicite* is the same as that which inspired St. Francis to compose his famous "Canticle of the Sun." This poem of St. Francis, which is considered as a unique expression of religious feeling, is

[11] "De Modo Orandi," in *P. L.*, CLXXVI, 985.
[12] Dan., iii. 26.
[13] Dan., iii. 57.
[14] Luke, i. 46.
[15] Luke, i. 68.
[16] Luke, ii. 29.

an echo of Biblical prayer, and shows how the Church is continually drawing inspirations from the past.

III. SONGS AND HYMNS

Although the faithful ordinarily modelled their prayers on the Psalms, occasionally they were themselves favored with an inspiration and vied with the Psalmist in expressing the devotion and aspirations which filled their souls. These songs, expressive of profound religious emotions and sentiments, rose naturally to the lips of those Christians who understood thoroughly the deep significance of the feasts and offices of the Church. In the early days of the Church these compositions were very numerous. With the Psalms, Lessons, and prayers, they constituted the primitive Liturgy. Traces of some of them are to be found in St. Paul's Epistles and in other books of the New Testament. Because of the disfavor brought upon hymns by the heretics, the greater number of the religious songs of the first three centuries have been lost, hardly a fragment remaining.

The use of hymns in the sense of metrical compositions dates from the fourth century, from the days of two illustrious Doctors of the Church, Sts. Hilary and Ambrose. The efforts of St. Hilary seemed to have been crowned with little success, and most of his hymns have perished. The hymns of St. Ambrose became very popular, and from Milan they rapidly spread throughout the West. Many poets imitated the style and meter of St.

Ambrose, and their hymns were given the general name *Ambrosian.* Among the Christian poets who wrote during the period between Ambrose and Charlemagne (d. 814), and who in meter and outward form imitated the hymns of St. Ambrose, the following are deserving of special mention: Sedulius (5th century), who gave us the beautiful Christmas hymn, *A solis ortus cardine;* Fortunatus (d. 609), the author of the *Vexilla Regis* and *Pange lingua;* Rabanus Maurus (d. 856), Archbishop of Mainz, the probable author of the *Veni Creator Spiritus.* The period of the greatest activity in the composition of hymns was that extending from the ninth to the sixteenth century. The popular subjects of this period were the following: the Passion and Wounds of Christ, His Holy Name, the Last Judgment, Paradise, Our Lady and the Saints. Among the great names of this period is that of St. Thomas (d. 1274), the poet of the Holy Eucharist; Jacopone da Todi (d. 1306), the probable author of the *Stabat Mater;* Thomas of Celano (d.c. 1255), the probable author of the *Dies Iræ.* With the close of the Middle Ages, with the decline of Latin as a living language and with the advance of the Renaissance, the art of Latin hymn-writing gradually disappeared.

It seems quite certain that hymns were made an integral part of the Divine Office by St. Benedict (d. 543). Rabanus Maurus (d. 856) tells us that hymns were generally used in his time. The churches of Rome admitted hymns into the Divine Office in the twelfth century. This does not mean, however, that hymns were not sung throughout the

West before they were officially recognized as part of the Liturgical Office. Since the days of St. Ambrose, the singing of Latin hymns occupied the same place in the Church as is now accorded the singing of hymns in the vernacular.

Of what strong religious emotions and even of conversions have not the Church's songs and hymns been the source! Who is there that at one time or another has not felt the tender confidence of the *De Profundis,* the terrific warning of the *Dies Iræ,* the inutterable sadness of the *Tenebræ,* the solemnity of the *Magnificat,* the gladsome note of the *Adeste Fideles,* the enthusiasm of the *Salve Regina,* the penetrating sorrow of the *Miserere* and of the *Stabat Mater,* the splendid warmth of the *Lauda Sion,* the profound faith of the *Adoro Te,* the majestic omnipotence of the *Te Deum?* It is said that more translations have been made of the *Dies Iræ* than of any other poem in the Latin language. Fragments of it fluttered on the dying lips of Sir Walter Scott; Dr. Johnson seldom read its tenth stanza without shedding tears.[17] Goethe makes Marguerite in *Faust* faint with horror and dismay as she hears it sung in the cathedral, and from that moment of salutary pain she becomes another woman. It was while listening to the solemn strains of the *Magnificat* and the gladsome chant of the *Adeste Fideles* that Mr. Paul Claudel received the gift of faith.[18] The tones of the *Gloria in excelsis Deo,* so expressive of divine admiration,

17 For an appreciation of the "Dies Iræ," cfr. J. K. Huysmans, "En Route" (London, 1896), 7–8.

18 Th. Mainage, "Les Témoins du Renouveau catholique" (5th ed., Paris, 1919), 61 sqq.

suddenly overpowered John Joergensen in the basilica of St. Boniface in Munich, and made him understand that Christ was the Truth, the Way, and the Life.[19]

IV. SACRED MUSIC

A. *Liturgical Music.*—The Liturgy, as we have said above, expresses the highest and most sublime truths, not only in a concrete, but also in an artistic manner. The music which it demands must be such as will interpret the texts in accordance with the thoughts and sentiments of Christ and of His mystic body in their united action. It must be a suitable means for conveying to God's throne the petitions of the faithful. This mission it will fulfill best, if it is connected as closely as possible with the liturgical act. According to the *Motu Proprio* of Pius X, chant is an integral part of divine worship, and those who sing it have a true liturgical office. Though not an essential, it is nevertheless more than a mere accessory, for it "contributes to the decorum and the splendor of ecclesiastical ceremonies," and "participates in the general scope of the Liturgy, which is the glory of God and the sanctification of the faithful."

The chant of the Church, according to Benedict XIV, is Plain Chant. The latter contains in itself the musical traditions of both the synagogue and the Church. It is essentially diatonic, that is, its melodies are formed out of the tones of the diatonic scale without any preconceived relation to

[19] "Vita Vera" (3rd ed., Paris, 1919), 89 sqq.

harmonic accompaniment. The melodies are sung in unison, without any fixed time-measurement, but according to the rhythm of the spoken language. It is called Gregorian Chant, because the honor of having collected and published these melodies belongs to St. Gregory the Great. From Rome the Gregorian Antiphonary gradually spread throughout the world. St. Augustine and his forty-nine monks are said to have delighted the natives of Britain by their Gregorian Chant. St. Boniface used it to soften the savage manners of the early German people. Charlemagne favored its expansion throughout the Frankish Empire, and, in union with the Roman Pontiffs, made use of it as one of the most powerful instruments for civilizing his vast empire. Conscious of man's thirst for beauty, the Church through the sublime music and poetry of her Liturgy has contributed as powerfully to the conversion of nations as by her preaching itself.

"Sacred music," says Pius X, "should possess in the highest degree the qualities proper to the Liturgy, and precisely *sanctity* and *goodness of form,* from which its other character of *universality* spontaneously springs." These qualities, he continues, are to be found in the highest degree in the Gregorian Chant, which is, consequently, the chant proper to the Roman Church. Secondly, these same qualities are also possessed in an excellent degree by the classic Polyphony, especially of the Roman School, which reached its greatest perfection in the fifteenth century owing to the works of Perluigi da Palestrina (d. Rome, 1594). By

adhering to the ecclesiastical scale and avoiding chromatic progressions, by clinging to purely religious thought, Palestrina produced works which have remained to this day models of church music. Lastly, since the Church favors the progress of arts, since she has admitted into her service of worship everything good and beautiful discovered by genius in the course of ages, modern compositions noteworthy for their sobriety, excellence, gravity and their conformity with liturgical functions, may also be admitted into the Church. However, care must be taken that the modern musical compositions contain nothing profane, that they be free from reminiscences of motifs adapted to the theatre, and that they be not fashioned even in their external forms after the manner of profane pieces.[20] In short, while some modern music is authorized, and while Palestrinian music is recommended, Gregorian Chant is absolutely imposed.

In an Apostolic Constitution prepared on the twenty-fifth anniversary of the *Motu Proprio,* Pope Pius XI strives to further the aspirations of Pius X.[21] He urges the people to take an active part in divine worship and to learn the chants so well that they may join in the singing during services, as formerly was the custom everywhere. He

[20] In Huysmans' "En Route" (London, 1896), p. 265, Durtal gives expression to the following reflections on church music in Paris: "What we hear now at Paris, in the churches, is wholly incredible! . . . There they howl the 'Tantum Ergo' to the Austrian National air; or what is still worse, muffle it up with operatic choruses, or refrains from canteens. The very text is divided into couplets which are ornamented like a drinking song with a little burthen." Cfr. also *Orate Fratres* (February, 1929), p. 125.

[21] "Constitutio Apostolica de Liturgia deque cantu Gregoriano et musica sacra cotidie magis provehendis," in *Acta Apostolicæ Sedis* (February, 1929), 33 sqq.

suggests that churches, schools, associations, and unions could contribute greatly to this work. It is absolutely essential, His Holiness says, that the faithful be not strangers or dumb spectators, but, seized by the beauty of the Liturgy, they should take part in the ceremony, mingling their voices alternatively with that of the priest.

B. *Non-Liturgical Music.* — During private Masses and functions that are not strictly liturgical, hymns in the vernacular may be sung, provided that the words and music have received the proper authorization.[22] No style of music may be rendered at non-liturgical functions which has been declared as unfit for liturgical services. For, if music is unfit for liturgical functions, it is unfit for use in church on any occasion. Sobriety, gravity, and nobility must always characterize music executed in holy places. It is especially important to keep all cheap hymns from children. If ballads and street songs are rendered in the house of God with no change except in the words, they will have a detrimental influence on the child's taste. If the hymns are commonplace, wearisome, and devoid of all inspiration, they will stifle religious devotion instead of fostering it, and eventually create a distaste for the Church's music.

22 The following hymnals, among others, are approved and recommended: "The St. Gregory Hymnal and Catholic Choir Book," "Cantate" by Singenberger, "Catholic Church Hymnal" by A. E. Tozer, "The Roman Hymnal" by J. B. Young, "The Choir Manual" (Burton), "Hosanna" (a Collection edited by Rev. L. Bonvin), "Gregorian Hymns" (a Collection by A. Rhode), "The Parish Hymnal" by J. Otten, "Hymns for the Ecclesiastical Year" by Rev. A. Dress, "Cantemus Domino" (edited by L. Bonvin), "Corona Virginum" (arr. by A. Rhode). For the foregoing and further lists of approved and non-approved Church music, cfr. F. A. Missia, "Church Music" (St. Paul Seminary, 1924).

IV. RELIGIOUS AND EDUCATIONAL VALUE OF SACRED CHANT AND MUSIC

The educational value of sacred hymns and music cannot be denied. The different tones of the voice and of music call forth in man corresponding emotions.[23] There is a mysterious relation between musical cadence, rhythm, harmony, melody, and the deepest powers of our being. Sacred song strikes a responsive chord in the human heart, and satisfies a spiritual craving in our common nature. Like poetry, music is an art which charms and even possesses the soul with a magical power. It excites in us a loathing of the sinful things of earth, and awakens in us a longing for heavenly things. "Many a time," writes Charles Warren Stoddard,[24] "did I listen to the music that was wafted from that beautiful church over the way. It was music unlike any I have ever had—music that soothed and comforted me, yet at the same time filled me with an undefinable yearning." The vague, undetermined, mysterious character of music defies at times all exact analysis, but for that very reason it is admirably expressive of the interior man. Whether it throws the soul into a reverie full of noble melancholy, or into an enthusiastic rapture, no art harmonizes so marvelously

[23] Sr. M. Borgia, "The Educational Value of Music" in *Catholic Educational Review*, VI, 309, remarks: "The voices of animals, the running streams, the angry storm, the whistling wind, the waterfall, the song of birds, all offered suggestions which his (man's) power of imitation developed into those forms needed for expression, and which generation after generation perfected and elaborated into the great musical structures of our day."

[24] Quoted in the "White Harvest" (ed. by J. A. O'Brien, New York City, 1927), 126.

with the idea and sentiment of infinity and of man's relation to God.

Gregorian Chant, in particular, admirably articulates the thoughts and sentiments to which the soul wishes to give expression. Its rich and varied tonality, its rhythm so simple and yet so majestic, its neums so manifold in their almost endless diversity, are capable of rendering every shade of Christian dogma and of expressing the breadth as well as the tenderness of Catholic piety. Plain Chant is meditation made in common. Thanks to the long neums, the soul feeds at leisure on the divine words. Truth becomes luminous and the heart is enkindled.[25]

No one has so exquisitely described the beauties and qualities of Plain Chant as has Huysmans in his "En Route." The melodies of Plain Chant, in his view, are in striking agreement with different styles of architecture. "It (Plain Chant) also bends from time to time like the sombre Romanesque arcades, and rises, shadowy and pensive, like complete vaulting. The *De Profundis,* for instance, curves in on itself like those great groins which form the smoky skeleton of the bays; it is like them slow and dark, extends itself only in

25 W. Verkade, "Le Tourment de Dieu" (Paris), 248–249, cites the following appreciation of plain chant by one of the Benedictine monks of Beuron: "Oui, ce chant, ce merveilleux chant grégorien, je le chante déjà depuis vingt ans et je découvre chaque fois de nouvelles beautés dans ces mélodies. Il est vrai qu'il faut souvent bien du temps avant que nos oreilles gâtées s'y mettent, car la melodie y suit une tout autre ligne que dans la musique profane. Cependant l'art de varier une idée mélodique, d'y entrelacer constamment les ornements les plus divers, ne se trouve nulle part si developpé que dans le chant grégorien. . . . Le cœur du chantre tressaille de joie, quand il recontre un de ces passages de neumes onduleux (Graduel et l'Alleluia), qui n'ont pas besoin de textes. Alors, il ne peut que jubiler comme une alouette dans l'air."

obscurity and moves only in the shadow of the crypts."[26] At other times the "Gregorian Chant seems to borrow from Gothic its flowery tendrils, its scattered pinnacles, its gauzy rolls, its tremulous lace, its trimmings light and thin as the voices of children."[27] By way of a summary he adds:[28] "Born of the church, and bred up by her in the choir schools of the Middle Ages, Plain Chant is the aerial and mobile paraphrase of the immovable structure of the cathedrals; it is the immaterial and fluid interpretation of the canvases of the Early Painters; it is a winged translation, but also the strict and unbending stole of those Latin sequences, which the monks built up or hewed out in the cloisters in the far-off olden time."

Music is joy and consolation to the spirit. When Homer's hero was suffering cruelly from a diseased heart, he found a speedy remedy: sitting beneath a lofty rock, and looking down upon the sea, he gave himself to singing. If a cheery song, prompted by the aspect of rocks and the sound of waves, could inspire consolatory thoughts, how much more our sacred chant and hymns! In I Kings, xvi. 25, we read how David by his harp appeased Saul's tumultuous passions and dispelled his gloom, suspicion, and envy. If the music of an instrument was so soothing to Saul, how much more would his mind have been elevated by the sacred hymns of the Church!

Singing diffuses the spirit of charity and concord. The liturgical chant and hymns form an

[26] Page 6.
[27] Page 6.
[28] Page 7.

external bond of union between the faithful of the whole world. Union of voices produces union of hearts. When a whole multitude chants as with one voice, when the same melodies are heard in all the churches of the universe, there is formed a universal commonwealth and brotherhood of man, transcending space and time.

Sacred singing must necessarily be a valuable aid also to the catechist. It renders assistance at the catechism class pleasant, and draws children powerfully to it. If properly coördinated with the Catechism, it prevents weariness in the children, refreshes them, and rests them after the more serious exercises. It helps to keep order and silence, and prevents the distraction of children when it is almost inevitable. It serves as a safety valve for the emission of an overflow of energy, subdues nervous tension and excitement, exercises the lungs and vocal organs, and in general conduces to cheerfulness, good health, and strength. Because it also quickens and arouses the religious element in the child's being, sacred singing disposes the child to profit better by the catechismal instruction. The words sung in unison warm the heart, lift the soul heavenwards, and soften the ground for the seed of God's truth.

Singing may be employed to some extent as a substitute for the painful process of learning by rote. To learn by mere repetition the prayers, the principal mysteries, Sacraments, Commandments, etc., is to the child a fatiguing and distasteful task. To learn them by singing can easily become a child's delight. The words will be helped by that

powerful influence and charm which music exerts over the senses, imagination, feelings, and over the whole being. In fact, there seems to be an affinity between the accuracy of memorizing and music, for the pleasure of music arises from uniform arrangement, movement, and accord. At any rate, the correlation of an appropriate hymn with the catechismal lesson will always give unction and relish to religious instruction. When the Nativity is spoken of, a Christmas hymn is opportune. When God's attributes are explained, the *Te Deum* is a suitable selection. Such a practice will afford variety and instruction.

Religious chant is not only prayer, but it is religion in practice. Almost every hymn contains an eloquent profession of faith or a sensible declaration of some truth of divine revelation. Every hymn, Psalm, or Canticle is a prayer of praise, of thanksgiving, and of supplication to God. It obliges the children to make acts of faith, hope, love, contrition, and good resolve.

Sacred hymns and music, then, are powerful means of sound instruction and exhortation. All the truths of faith, all the great moral precepts, all the motives for avoiding evil and doing good, are to be found on every page of a collection of hymns and sacred songs. Besides, in religious music everyone instructs and exhorts himself, without the aid of another teacher and preacher. In this way the mind more readily responds to good inspirations, and the heart is more strongly impressed. If the hymns are properly explained

and developed, if the children are shown their beauty and are made to feel their force and unction, these hymns will insensibly supplant frivolous and ribald songs, and contribute powerfully to the renewal of Christian spirit.

CHAPTER V

RELIGION AND THE SECULAR BRANCHES

All admit that a Catholic school should have a religious spirit; but, when we inquire into the source or sources of this religious spirit, we are at once confronted with a diversity of opinions. Some attribute this religious and refining atmosphere to the crucifix and holy pictures on the wall, to the use of holy water, and to the religious garb of the teacher; others ascribe it to the recitation of prayers and the singing of sacred hymns; others attribute it to the extra-curricular forms of Catholic influence, such as services, sermons, sodalities, and leagues for social action. All these, although good and necessary in themselves, are only manifestations of the Catholic spirit. They do not enter vitally into teaching and into the thought of the child. The religious atmosphere must not only surround, but must also be breathed by the child.

An erroneous and dangerous idea occasionally becomes prevalent, namely, that the curriculum of a Catholic school is the same as that of a secular institution except for the half-hour religious instruction daily: remove the latter from the curriculum, and a Catholic school will in every way resemble a non-religious institution. The textbooks used may be composed by non-Catholics, or

even anti-Catholics; the services of non-Catholic teachers may be utilized, and non-Catholic students may be admitted freely. Such education, needless to say, is Catholic only by extrinsic denomination. "The fatuous policy that is sometimes followed in Catholic schools," says Dr. Shields,[1] "of copying the curriculum of the de-Christianized schools, and adding to this a half-hour religious instruction each day, can scarcely fail to destroy effectively the roots of Catholic faith in the lives of children entrusted to these schools by confiding parents."

Since God is inseparable from the universe as a whole, He is likewise inseparable from any part of it which, for the sake of convenience, we study in the so-called secular branches—the special sciences. "All knowledge," says Cardinal Newman,[2] "forms one whole, because its subject-matter is one; for the universe in its length and breadth is so intimately knit together that we cannot separate off portion from portion, and operation from operation, except by a mental abstraction; and then again as to its Creator, though He of course in His Being is infinitely separate from it, and theology has its departments towards which human knowledge has no relations, yet He has so implicated Himself with it, and taken it into His very bosom, by His presence in it, His providence over it, His impressions upon it, and His influences through it, that we cannot truly or fully contemplate it without in some main aspects contemplat-

1 "Primary Methods" (2nd ed., Washington, 1912), 100–101.
2 "Idea of a University" (London, 1896), 50–51.

ing Him." Secular branches, therefore, which are taught without any reference to God the Creator, will lack the proper orientation and expansion.

In an Apostolic Brief [3] addressed to the Bishops of Ireland, Pius IX affirms that our divine religion must be the very soul of the entire academic education. "It will be the task of the bishops," he says, "to exert the most watchful care in providing that our divine religion will be the soul of the entire academic education. Therefore, let the holy fear and reverence of God be cherished and developed, the deposit of faith kept intact; let all branches of learning expand in the closest alliance with religion, all types of study be enlightened by the bright rays of Catholic truth, and the educative force of sound teaching be rigorously maintained."

A similar admonition was addressed by Leo XIII [4] to the Archbishops and Bishops of Austria, Germany, and Switzerland. "Catholics must have schools, especially for the young, not 'mixed,' but everywhere their own. Instruction is full of danger when the religious element is either decayed or rendered null. Let no one think that piety can be with impunity set apart from teaching and instruction. . . . It is, therefore, necessary not merely that young men should be taught religion at fixed hours, but that all the other subjects of their educational course should breathe in fullest measure the spirit of Christian piety. If that is

[3] "Optime Noscitis," March 20, 1854.
[4] "Militantis Ecclesiæ," August 1, 1897.

lacking, if that hallowed life-breath does not thoroughly penetrate and stimulate the minds of both teachers and pupils, but little advantage will be derived from any branch of study; often the resultant losses will be considerable. The acquisition of many branches of knowledge must have as its allied function the thorough development of mental power. But let religion thoroughly inform and dominate every subject of instruction, whatever it be."

Catholic education, then, is one in which religion energizes and vitalizes the whole field of instruction, in which "all branches of science expand in the closest alliance with religion," and "all types of study are enlightened by the bright rays of Catholic truth." Catholic education does not confine itself to written revelation, but embraces and includes every manifestation of God, whether in nature, in history, or in life. Under the teacher's prudent guidance, the children should learn to reflect upon God's place in their lives and in the universe, and so detect the relation of all their human knowledge to God and to religion. This correlation of secular branches with religion must not be forced and exaggerated. It is not necessary that the teacher moralize on every rule of grammar and on every problem of mathematics. It should rather be implicit. The child's power of reflection should be so developed that he will be able to learn gradually to apply the principles of religion to his intellectual, industrial, civic, and professional life, as well as to all the vicissitudes of human existence.

I. PRIMARY SUBJECTS

The process of correlation and coördination should begin in the lowest grades. *Writing,* the expression of our thoughts on paper, implies the existence of a spiritual and rational soul by which we are distinguished from the brute. Thus, we are at once confronted with the goodness of God. Again, with what a marvelous intellect has God endowed man, who from a few dozen letters of the alphabet has composed the vast literature of the world! The same divine goodness manifests itself in the power of *reading*—the transmission to the mind of the thought of the written word. By our faculty of *speech,* another gift from God, we are able to communicate those same thoughts to others. *Nature study* reveals the wonders of God's creation, and the glory of His goodness and bounty. It reveals to the child the extent and the wonders of the habitation which God has made for us, and shows him how God, the beneficent Author of all, has made provision for life in every part of the earth. *Spelling* develops a love for the exact, the precise, and the correct, and thence arises the idea of right and wrong.

II. HISTORY

For a Christian student, history is not a mere dry tabulation of names and dates, of facts and events. For him it is a record of God's purpose in the world, and of growth towards the kingdom of God. "God," as St. Paul says,[5] "has not left Him-

[5] Acts, xiv. 17.

self without witness." In all history God can be detected at His work and at His labor till the evening. The finger of God's hand is visible everywhere in human affairs. Referring in particular to the history of the Catholic Church in Europe, Hilaire Belloc writes:[6] "A Catholic, as he reads that story, does not grope at it from without; he understands it from within. . . . Others, not Catholic, look upon the story of Europe externally as strangers. *They* have to deal with something which presents itself to them partially and disconnectedly, by its phenomena alone: *he* sees it all from its center in its essence and together. . . . The Catholic conscience of history is not one which begins with the development of the Church in the basin of the Mediterranean. It goes back much further than that. The Catholic understands the soil in which that plant of the Faith arose. In a way that no other man can, he understands the Roman military effort; why that effort clashed with the gross Asiatic and merchant empire of Carthage; what we derived from the light of Athens; what food we found in the Irish and the British, the Gallic tribes, their dim but awful memories of immortality; what cousinship we claim with the ritual of false but profound religions, and even how ancient Israel was, in the old dispensation at least, central and sacred, devoted to a peculiar mission. For the Catholic the whole perspective falls into its proper order. The picture is normal. Nothing is distorted to him."

6 "Europe and the Faith" (New York City, 1921), viii–ix.

III. THE NATURAL SCIENCES

It is especially from this domain of knowledge that religion seems to be most completely excluded. The medieval system, in which the special sciences, philosophy, and theodicy formed one correlated and synthetic whole, is unknown to the modern mind. The parting of the ways between the sciences and a religious interpretation of the universe may be dated roughly from the sixteenth century. Bacon not only emphasized unduly the inductive or scientific method, but he also minimized the value of philosophy. In the seventeenth century this severance was further accentuated by the principles of Descartes' philosophy. By exaggerating the antithesis between mind and matter, Descartes opened up between mind and the object an imaginary chasm which none of his followers have ever been able to bridge.

From the fundamental misconception of the relation between mind and matter arose a corresponding misunderstanding of the relation of science to philosophy and religion. Philosophy henceforth became anthropocentric. It became a study of and a critical inquiry into the contents of consciousness. The investigation of the objective world, its origin, plan, and destiny, have no place in such a system. Modern science, on the other hand, has likewise gone its own way. It is monopolizing the inductive method, accumulating facts, multiplying experiments, discovering new laws, and utilizing its knowledge to control the vast and various forces of physical nature. But whether it

is progressing in the true sense or not, is another question. For it is unable to interpret aright the scope of its own methods and the meaning of its conclusions. It stands mute and powerless to interpret the mysterious facts, forces, and phenomena with which it is constantly coming into contact. It knows neither whence the world came nor whither it is going. Whatever sundry bits of metaphysics it smuggles in by the back door, is usually bad philosophy.

Such scientific training must inevitably lead to naturalism and materialism. The pupil will come to look upon the world as something complete in itself, with no need of a Creator to explain its origin and the ceaseless operation of its laws. His faith, should it be retained, will be a form of belief quite remote and distinct from his other knowledge. The Catholic student, on the other hand, whose scientific course is properly orientated and unfolded according to a well-defined Christian philosophy of the universe,

> "Finds tongues in trees, books in the running brooks,
> Sermons in stones, and good in everything."

His *Weltanschauung* is determined by the grandest description of nature existing in all literature:

> "Who is clothed with light as a garment
> Who stretches out the heavens like a curtain
> Who has made all things in wisdom, so that the earth is filled with His riches."[7]

To him nature speaks the language of God: "The heavens show forth the glory of God, and the firma-

[7] Cfr. Ps. ciii.

ment declareth the work of His hands."[8] "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made."[9] Yes, the beauty of nature, of the heavenly orbs and constellations, fascinates the Catholic student, their glory enraptures him, and he breaks forth singing the infinitude of God.

IV. THE MATHEMATICAL SCIENCES

Of all branches mathematics seems the most difficult of correlation with religion. Yet, it is worthy of note from the very outset that many eminent mathematicians were men of profound religious faith. Descartes, the founder of analytical geometry, attempted a mathematical proof for the existence of God. Cavalieri, regarded as a forerunner of the science of integral calculus, was for a long time a professor of theology. Newton was noted for his religious and conscientious character, his exceptionally high standards of morality, and his predilection for theological studies. Leibnitz, the founder of the differential calculus, was also the author of a "Systema Theologicum," which is said to have met with the approval of the highest ecclesiastical authorities.

The greatest mathematicians did not isolate their mathematics from their religious thinking. "Geometry," says John Kepler,[10] "coëternal with God and shining in the divine mind, furnished God

[8] Ps. xviii. 2.
[9] Rom., i. 20.
[10] "Astronomi Opera Omnia" (ed. Frisch, Frankfurt am Main, 1864), V, 136.

with the plans for adorning the world that it might be made the best and most beautiful, and, in short, most like to the Creator." Further on he continues: "Concerning the symbolism of the most Holy Trinity in the figure of a sphere, I have written in different places, in Optics, and in my commentary on Mars, and this I wish to repeat here, in the science of the sphere. It comes to this, then: Suppose a point moves from the sphere's center to a single point on the surface of the sphere. The result will be a radius. The making of this straight line reveals the first principles of creation, and suggests the eternal generation of the Son."[11] These two brief quotations suffice to show how intimately mathematics and religion were correlated in the mind of John Kepler. Sir Isaac Newton, after demonstrating the mathematical laws according to which the heavenly bodies move in their respective orbits, comes to the following conclusion: "This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being."[12] "It is in the domain of mathematics," writes a more modern author,[13] "that theology may find, if she will, the clearest conceptions, the noblest symbols, the most inspiring intimations, the most illuminating illustrations, and the surest guarantees of the object of her teaching and her quest, an Eternal Being, unchanging in the midst of the universal flux."

[11] *Op. cit.*, 223.

[12] "The Mathematical Principles of Natural Philosophy" (transl. Motte, London, 1803), II, 310.

[13] C. J. Keyser, "The Human Worth of Rigorous Thinking" (New York City, 1916), 312.

Mathematics, then, is not merely a science of numbers, equations, angles, etc. It reveals the order and unity in the mind of God, demonstrates the essential and immutable character of truth, and yields ideas of justice, honesty, of one's due, and of God's due. The truth of a simple problem of *arithmetic* (namely, 2 plus 2 equals 4) transcends time and space and finds its source in Immutable Truth—in God. Again, how wonderful is man's intellect, how great the dignity of man as a rational creature, who out of ten numerical symbols has constructed all the mathematical problems of the world! By its equations and relations in numbers, *algebra* mirrors forth the order and unity in the Divine Mind. By assuming that the unknown quantities must agree with the known, it demonstrates the essential interrelation of truth. *Geometry* has been equally prolific in yielding mathematical illustrations of religious truths. This science of angles enables us to measure the distance from planet to planet, from star to star, and thus introduces us into the wonders of God's creation. The principles of geometry were used in the construction and ornamentation of the Gothic cathedrals of the Catholic Middle Ages. The inscribed hexagon symbolizes the eternity and perfections of God, and forms a conspicuous figure in many mosaics; we find it, for example, in the mosaic in front of the high altar in Santa Maria in Trastevere, Rome. The equilateral triangle has from time immemorial symbolized the eternity and trinity of God. The decorative foils are formed by setting together separate parts of a circle. The octagon,

so frequently used for the baptistry and the fount, is a symbol of regeneration; initiation into the supernatural order of grace is regarded as completing the work of creation which was accomplished in seven days. The circle is considered as a symbol of eternity, having neither beginning nor end. Apart, however, from these specific instances of correlation, the recognition of law and order, the perception of an unassailable body of truth—of truth transcending the things of sense and manifesting a harmonious coördination—cannot but exercise an elevating and strengthening influence upon the pupil. The child will be schooled in exactness, honesty, patience, persistence, dispassionate judgment, concentration of mental effort, the bridling of the imagination, and intellectual self-restraint.

V. LITERATURE

Literature must not be considered as a mere study of stylistic characteristics, of comparisons of names and dates, of philology, and of literary history. The permanent and enduring element in the world's best literature is the religious element, the religious interpretation of life.[14] There is no great book, no piece of noble literature, which has not been in some way inspired by a religious ideal, and which has not an appreciable religious content. The Vedas, the earliest pieces

[14] G. N. Shuster, "The Catholic Spirit in Modern English Literature" (New York City, 1922; Brother Leo, "Religion and the Study of Literature" (New York City, 1923); Brother Azarias, "Philosophy of Literature" (Philadelphia, 1928); F. P. Donnelly, "Art Principles in Literature" (New York City, 1928).

of literature we know, are to the Far East what the Bible is to the West. A religious spirit pervades the epic, whether its author be the pagan Virgil or the Christian Milton or Tasso. The drama is said to have been born at the foot of the altar, both in pagan and in Christian times. The essay and the best fiction have not failed to pay due heed to the religious concept.

That truly great literature should be inseparable from religion is not only natural but also quite intelligible. Being a verbal portrayal of life, a record of human experience, and an expression of human emotion, literature must needs take into account that unceasing striving of the human soul after God. This aspiration after union with God is not only man's supreme duty, but of all human experiences it is the most universal, fundamental, and pervasive. "When once the sting of eternity has entered the heart," writes Paul Elmer More in his essay on Pascal,[15] "and the desire to behold things 'sub specie æternitatis'—when once the thirst of stability and repose has been felt—for that soul there is no longer content in the diversions of life, and, try as he will to conceal to himself the truth, with every pleasure and amid every distraction he tastes the clinging drop of bitterness." The cry of the human heart seeking after God gives rare literary quality to many pages of the Bible, and especially to the Psalms: "As the hart panteth after the fountains of water, so doth my soul pant after Thee, O God." The same universal truth was expressed by the saintly soul of Augustine: "Thou

[15] "Shelburne Essays" (New York City, 1909), 146.

hast made us for Thyself, O Lord, and our hearts are restless ever till they rest in Thee."

The intimate relation between religion and *poetry* is based on the very nature of each.[16] To be a faithful and all-embracing interpretation of life, poetry cannot disregard what the vast majority of thinking men have considered as an essential aspect of human experience. As an appeal to the sublime and beautiful, poetry tends spontaneously towards God, who is supreme and infinite Beauty. As a matter of fact, the greatest poems have been characterized by a profound religious spirit. A religious theme and treatment characterizes Dante's "Divine Comedy" and Milton's "Paradise Lost." The religious note in a certain measure elevates a moderate talent like that of Longfellow, explains the poetical excellence of Browning and Tennyson, and accounts for the poetical limitations of Byron and Keats. The finer expression of the religious spirit, on the other hand, demands and often achieves a poetical form. For whatever touches the human heart so profoundly as religion, naturally craves a poetical expression. Thus, not only the Old Testament Psalms but also the Egyptian hymns, dating from 1600–525 B.C., are poems of rare beauty.

The *drama,* as we stated above, is said to have been born both in ancient and modern times at the foot of the altar. The plays of primitive peoples grew out of religious ceremonies. The Greek drama

[16] Cfr. "The Works of Francis Thompson," III: *Prose* (London, 1913), p. 1; cfr. also McAstocker-Pfeifer, "Current Catholic Verse" (Chicago, 1926); T. Walsh, "The Catholic Anthology" (New York City, 1928).

which produced Sophocles and Aristophanes originated in religious rites. At least two canonized Saints, St. Gregory of Nazianzus and St. Hroswitha, were playwrights. The mystery plays and miracle plays of the Middle Ages, the precursors of the modern drama, undoubtedly grew out of the distinctively religious drama of the Mass. Calderon, one of the greatest of Spanish dramatists, was a devout and learned priest. Furthermore, a great dramatist cannot but be a teacher of morality. As an interpreter of the deeds and thoughts of men, he must necessarily touch upon the moral law. In this way the dramatic masterpieces become an incentive for living according to the highest and noblest ideals. They inculcate the folly of misdirected passion, the sacredness of truth, and the wisdom of self-control. Among the concrete and educational agencies for guiding the passions and subjecting them to the control of the will, the world's great dramas ought to occupy a prominent place.

Prose fiction[17] likewise deals with human nature, with human conduct, with human motives and problems. It, too, cannot avoid the religious and moral aspects of life. A truly great novel shows us how men of one epoch or another solved the vexing problems of human life and of human destiny. It admits, at least implicitly, that the doctrine of man's fall explains human folly and frailty, and discloses man's yearnings after a habitation not made with hands—one that is eternal in

[17] T. Maynard, "The Book of Modern Catholic Prose" (New York City, 1928).

heaven. Novel reading broadens and refines the mind, subdues the spirit, and even sanctifies the soul. He who would rectify his conception of Catholic life and of the moral aspects of existence should peruse those works of fiction which picture the careers of men and women actuated by Catholic ideals and exemplifying either explicitly or implicitly the influence of the moral law.

Every piece of genuine literature, then, and every writing that touches upon the heart of human life and existence, can in some way be correlated with religion. The religious factor may be doctrinal, moral, historical, or even controversial. At times it may be in the mood of the writer. But, whatever form it takes, the author should be allowed to speak for himself, and the pupils should be skillfully directed to discover and assimilate the religious element. The teacher may encourage class discussions and debates on vital present-day topics suggested by the religious element. This application of literature to the personal problems and needs of the student is a very important aspect of the study, and makes for strong and disciplined character.

VI. MUSIC

For a Christian student, music is not a mere page of notes, no matter how rich, intricate, various, and majestic they may be. It is not a combination of mere sounds which come, end in themselves, and perish. "No," says Cardinal Newman,[18] "they (musical sounds) have escaped

[18] "Oxford University Sermons" (London, 1896), 346 sqq.

from some higher sphere; they are the outpourings of eternal harmony in the medium of created sound; they are echoes from our Home; they are the voice of Angels, or the Magnificat of Saints, or the living laws of Divine Governance, or the Divine Attributes; something are they besides themselves, which we cannot compass, which we cannot utter—though mortal man, and he perhaps not otherwise distinguished above his fellows, has the gift of eliciting them." The Christian student alone can truly say with Shelley:

> "I pant for the music which is divine,
> My heart in its thirst is a dying flower."

We shall not stop here to discuss the relation of religion to painting, architecture, and sculpture. The influence of religion in these domains is too obvious to need explanation or proof.[19] In the words of Dante,[20] art is the "grandchild of God." Suffice it to say, in conclusion, that in Catholic education alone the secular branches receive their proper orientation, their full meaning, and their due expansion. Catholic education is not merely erudition: it is science, it is philosophy, it is culture, it is power.

[19] Cfr., for example, Abbé Ossedat, "Dogme et Peinture" (Paris, 1909).

[20] *Inferno*, xi, 103.

CHAPTER VI

CHRIST THE SUPREME MODEL

"Suffer the little children to come unto Me." How strange these words of the God-Man must have sounded in a world where for centuries the child was not only exposed to the contempt of the wise and to the indifference of legislators, but was also the victim of vile customs and unmerciful laws! Christian apologists, heathen converts, pagan poets, philosophers and historians, all testify to the horrible eagerness of various peoples to sell, expose, prostitute, and even kill the child. Christ's words renewed the face of this sinful world. These souls, made in His image and likeness, must not be repelled, for they too are capable of sanctifying grace. "And they brought to Him young children that He might touch them. And the disciples rebuked those that brought them. Whom when Jesus saw, He was much displeased, and saith to them: Suffer the little children to come unto Me, and forbid them not. For of such is the kingdom of God."[1] It is Jesus Christ Himself, full of grace and charm, and made a "child"[2] for us, whom we receive and love in these children. "And taking a child, He set him in the midst of

[1] Mark, x. 13–14.

[2] Cfr. Boumard, P., "Formation de l'Enfant par le Catéchisme" (Paris, 1927), I, 3.

them. Whom when He had embraced, He saith to them: Whosoever shall receive one such child as this in My name, receiveth Me. And whosoever shall receive Me, receiveth not Me, but Him that sent Me."[3]

With that infallible instinct whereby the heart knows where love exists, the mothers thenceforth came to Jesus in full confidence, and brought their children to Him. "Then were little children presented to Him, that He should impose hands upon them and pray."[4] The Saviour said His most tender and powerful prayers over the children in order to preserve them from evil, guard their innocence, and place them under the shelter of His love. "And embracing them, and laying His hands upon them, He blessed them."[5] The children themselves spontaneously responded to the Saviour's love. Forgetting the needs of life for three days, they followed Him into the heart of the wilderness. When Our Lord miraculously multiplied the loaves to feed the crowds fainting in the desert, we find that in the crowd were many children. The Gospel, enumerating those who had been miraculously fed, adds "besides the children."[6] We find them again at the triumphant entry of Christ into Jerusalem. Our Lord was pleased with the homage and with the joyful acclaim of the innocent voices. When the Pharisees wished to silence them, Christ justified them. "Have you never read," He said to the hypocrites, "out of the mouth

[3] Mark, ix. 35–36.
[4] Matt., xix. 13.
[5] Mark, x. 16.
[6] Matt., xv. 38.

of infants and of sucklings Thou hast perfected praise."[7] They followed Him sorrowfully even during His dolorous ascent to Calvary. "Weep not over Me," the Saviour said to their compassionate mothers, "but weep for yourselves and for your children."[8]

When the Master wished to impress upon His Apostles that they must acquire the virtues of humility and simplicity, He placed before their eyes the example of a little child and said: "Unless you be converted, and become as little children, you shall not enter into the kingdom of heaven."[9] Returning with Christ from Mount Thabor after the Transfiguration, the disciples, failing to understand Christ's prediction of His future sorrows, broke out into rivalries and disputed who should be the greatest in the kingdom. Upon their arrival at Capharnaum, the Master called a little child and placed him in the midst of His astonished and attentive disciples. "And Jesus, calling unto Him a little child, set him in the midst of them. And said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven, Whosoever, therefore, shall humble himself as this little child, he is the greater in the kingdom of heaven."[10]

But woe to him who scandalizes the child! He who corrupts the child's heart, or who pollutes his soul, woe to him! He that brings before the child, who neither suspects nor knows evil, the dark ap-

[7] Matt., xxi. 16.
[8] Luke, xxiii. 28.
[9] Matt., xviii. 3.
[10] Matt., xviii. 2–4.

parition of sin, and casts a shadow on his pure heaven, woe to him! He who in any way prevents the child, made heir of heaven by baptism, from reaching his sublime destiny, who gives a sinful bent to his plastic mind and heart, who corrupts those on whom the future of the Church depends, woe to him! "He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea." [11]

It is impossible to determine from the Gospel records whether or not Christ taught His doctrine to children. The adults, however, to whom Christ addressed Himself were, as Eising remarks, "in seiner Art kindlich." [12] Christ Himself says that His message is for the humble, for those who acknowledge their spiritual misery and are willing to be guided in a docile and childlike manner by divine grace. "I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones." [13] Most of the examples and images used by Christ refer to ordinary processes in nature, and are easily understood by children. If in a particular instance a parable does not appeal to the child, the underlying principle in the use of parables—namely, that the illustrations must be derived from the child's immediate and vital experience—still remains valid in

[11] Matt., xviii. 6.

[12] "Die katechetische Methode vergangener Zeiten in zeitgemässer Ausgestaltung" (Vienna, 1905), 156–157.

[13] Matt., xi. 25.

catechization. The teacher must select those analogies which are most suitable to the minds of his pupils. These will not always be the same, but will vary according to the child's heredity and environment. Before discussing Christ's method of teaching in the strict sense we shall first briefly consider the pedagogical value of Christ's life and miracles.

I. HIS LIFE

Whereas oral instruction acts upon the understanding, example acts upon the more powerful appetitive faculty, and especially upon the innate imitative tendency. Example is a very efficacious means of teaching moral virtues, and of influencing the will to put a particular lesson into practice. Christ's teaching undoubtedly had an intrinsic beauty which compelled universal admiration. At the same time its efficacy was enhanced by His example and His works. His life of unequalled holiness prepared the way for a statement of His doctrine. "I have given you an example, that as I have done to you, so you do also." [14]

Now, what are some of the lessons exemplified by Christ's life? In His Incarnation and Birth Christ teaches us the lessons of obedience, humility, poverty, and patient suffering. "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, emptied Himself, taking the form of a servant. . . . He humbled

[14] John, xiii. 15.

Himself, becoming obedient unto death."[15] "You know the grace of our Lord Jesus Christ, that being rich He became poor, for your sakes, that through His poverty you might be rich."[16] In His hidden life He teaches lessons especially of obedience, labor, and love. In His public life He practises every virtue in an eminent degree of perfection. He exhibits heroic courage in the face of ingratitude, contempt, and persecution. He teaches lessons of love and compassion in His daily intercourse with all classes of men, in His behavior towards those who were indifferent or hostile to Him, as well as towards His friends and disciples. He works miracles to supply nourishment to His followers and to relieve their sufferings, distress, sickness, and afflictions. As in the earlier periods of Christ's life, we find in His public life also abundant lessons of obedience, meekness, and humility. "Learn of Me, because I am meek and humble of heart."[17]

II. HIS MIRACLES

Christ employed miracles as concrete means of imparting abstract truths to His hearers. Miracles, says the Vatican Council, "are the most certain signs of divine revelation" (*divinæ revelationis signa sunt certissima*).[18] Oral teaching requires time, attention, and talent on the part of the hearers. Miracles, on the other hand, ap-

[15] Phil., ii. 5–8.
[16] II Cor., viii. 9.
[17] Matt., xi. 29.
[18] Denzinger-Bannwart, n. 1790 (1639).

peal directly to the senses, especially to the sense of sight and hearing. They supply immediate evidence to the multitude, they reach the understanding more efficaciously, and they stimulate religious faith. In them supernatural truths, especially those which cannot be proved by reason, find their most adequate verification. For, when God works a miracle in proof of a truth, He himself testifies to the infallibility of that truth. This concrete and extraordinary way of teaching was necessary especially for the Jews of Christ's time, for they were carnal-minded and unwilling to accept supernatural truths. Apart from their adaptability to the psychology of the people, Christ's miracles were characterized by the following pedagogical qualities:

A. *Christ's Miracles Confirmed His Teaching.*—Christ's miracles proved His Messiahship and Divinity. He who cured the sick, calmed the waves, and raised the dead to life—He who accomplished such wonderful works must be more than human, must be the divine Messias. In fact, the prophets foretold that the Messias should perform miracles.[19] Christ Himself cited these works as a conclusive proof of His Messiahship.[20] Many people followed Him because of His miracles, and gradually were converted to His teaching.[21] The multitudes who were forced by the exhibition of His miraculous power to confess that He was God,[22] were willing to accept His teaching as infal-

[19] Is., xxxv. 4–6.
[20] Matt., xi. 3–5.
[21] John, ii. 11, 23; iv. 19, 42, 53; vi. 14; xi. 45.
[22] John, ix. 32–33.

lible. The miracles of Christ, therefore, strengthened His oral teaching.

B. *Christ's Miracles Illustrated and Exemplified His Oral Teachings.*—The miracle of the multiplication of the loaves[23] prepared the minds of the multitude for the sublime doctrine of the Holy Eucharist.[24] The raising of Lazarus illustrated Christ's consoling doctrine that those who believe in Him will possess life everlasting.[25] The miraculous draught of fishes manifested to the disciples their future mission as fishers of men.[26] Christ taught confidence and perseverance in prayer by His cure of the daughter of the Canaanite woman.[27] To teach that God sees and rewards confidence and love rather than outward observances of the Law, the Saviour performed the cure of the centurion's servant.[28]

C. *Christ's Miracles Proved the Truth of His Doctrine.*—After curing the man who had been let down through the roof into the midst of the crowd which surrounded Jesus, He said to the witnesses of the miracle: "That you may know that the Son of Man hath power on earth to forgive sins (He saith to the sick of the palsy), I say to thee, Arise, take up thy bed, and go into thy house." [29]

D. *Christ's Miracles Were Often Accompanied by Oral Teaching.*—This oral teaching

[23] John, vi. 5–14.
[24] John, vi. 25–59.
[25] John, xi. 25–26.
[26] Luke, v. 10.
[27] Matt., xv. 22–28.
[28] Matt., viii. 11–12.
[29] Luke, v. 24.

dealt frequently with the necessity of faith.[30] When effecting the cure of the ten lepers, Our Lord profited by the occasion to teach the lesson of gratitude and of obedience to authority.[31] When healing the servant's ear which St. Peter cut off, Christ taught the lesson of forgiveness and of resignation to God's will.[32] In connection with several miracles He taught the lesson of humility by forbidding those cured to make known the miracles.[33]

III. HIS SPOKEN WORD

Besides teaching indirectly, by His life and miracles, Christ also taught in the strict sense of the word. Christ's method of teaching, as even a cursory study reveals, was based on the best psychological and pedagogical principles. Modern educators sometimes pretend that they have discovered the principles on which education must be founded, and that the teaching of religion must be brought into line with the teaching of secular subjects. However, the fact is that, after much psychological research, educational theory and practice is coming to adopt the principles of a method exemplified on every page of the Gospel. Now, what were some of the characteristics of Christ's teaching method? In the first place, Christ coerced no one, but rather strove to make men desirous of receiving the divine

[30] Matt., ix. 28–29; viii. 8–13; xiv. 31.
[31] Luke, xvii. 14–18.
[32] John, xviii. 11.
[33] Mark, i. 44; v. 43; Luke, viii. 56.

truths. This interest and desire Christ aroused by appealing to the previous knowledge of His hearers. He recalled to the minds of the Jews their traditions, prophecies, and figures, and associated His teaching with these. He correlated the new truths with the familiar objects and experiences of everyday life, and adapted them to the capacity and needs of His listeners. With a few exceptions, Our Lord proceeded to the abstract by means of the concrete, to the unknown by means of the known, and to the general by means of the particular. To impress the details upon the mind of His listeners or to reach men of different capacities and professions, Our Lord occasionally resorted to explanation and repetition. He desired above all that the new truth be incorporated into and become a vital part of our being, and bring forth fruit a hundredfold.

A. *Preparation and Interest.*—The principle of preparation is not peculiar to the Gospel accounts, but runs throughout the whole course of God's dealing with mankind. The Old Testament itself is a preparation for the New Dispensation. "In the Old Testament," says St. Augustine, "there is a veiling of the New Testament, and in the New Testament there is a revealing of the Old Testament." The coming of the Messias is foretold by the prophets, and foreshadowed by types and sacrifices. In the fullness of time, the Saviour's public life is heralded by the preaching of St. John the Baptist. By breaking a Jewish custom and by harking back to Jacob and the Prophets, Christ prepares the Samaritan woman

to receive His teaching; and by revealing her sinful past He arouses her curiosity and stimulates her interest to fever pitch. The Eucharist, the food which will sustain men not temporarily but unto life everlasting, is foreshadowed by the manna which was miraculously supplied to the Jews during the long, weary years in the desert. The Sacrament of Penance is clearly foreshadowed in the cure of the palsied man. The brazen serpent in the desert, procuring life to all who looked confidently upon it, was a prefiguration of Christ on the Cross, imparting supernatural life to all who would look upon Him with faith and love. Christ prepared the minds of the disciples of Emmaus by citations from the Old Testament, and then linked these with His own person by an action which convinced them of His identity. Finally, the coming of the Holy Ghost is announced to the Apostles many days before Pentecost.

The principles of preparation and interest are admirably illustrated in the parable, where a figurative statement prepares the way for the literal teaching. Christ frequently employs the parable to introduce some deep truth or to open men's minds to lessons of great spiritual importance. Drawn from the facts of nature or from ordinary human experience, the parable serves the same purpose as the miracle; both are preliminary to the teaching and the acceptance of Christ's doctrine. Our Lord, it is true, could have proclaimed His teaching in the most exact formulas possible to man. He might have expressed His thought in

strictly literal terms, and let the parable follow as an illustration. But ordinarily He begins with a parable. Interest is aroused and grows keener, as the story suggests a deeper meaning than appears in the simple narration. When this meaning is not immediately apparent, it prompts the request for an explanation. The entire activity of the hearers' mind has been turned in the right direction. The desire to know has been stimulated. Their attitude is one of expectancy. The images called up form an appropriate setting for the knowledge that is to follow.

Perhaps the best illustration of the principles of preparation and interest is to be found in the sixth chapter of St. John's Gosepl, which contains an account of the miracle of the multiplication of the loaves and of the Eucharistic discourse. The minds of the people were prepared for the discourse by the miracle which they had witnessed. The miracle effected the recognition of a divine power in Him, supplied their needs in a manner hitherto unheard of, and established His authority as a teacher. Attracted by what they had seen and heard of this great Wonder-Worker, they followed Him to Capharnaum, and eagerly awaited His further teaching. With the miracle uppermost in their minds, their thoughts were easily led on to a far more wonderful and powerful Bread. From the material and corruptible bread, which they have seen multiplied and with which they have been fed, Christ directs their thoughts to a heavenly Bread, which was to be the food of their souls,

and with which the Divine Master was to nourish countless multitudes of His followers.

B. *Christ's Teaching in the Light of the Old Testament.*—Christ frequently recalled the teaching of the Old Testament in order to prepare his listeners for the lesson or the truth about to be expounded. He desired to associate closely the Old Law with the New which He was now proclaiming. Christ realized that there was no other piece of literature comparable, in the eyes of the Jews, to the Hebrew Bible. These sacred writings contained the history of their forefathers, the Law given to them by God, and the prophecies of many centuries. A quotation from one of its pages was sufficient to bring to the foreground the desired mental content to which the new idea might readily attach itself.

In proving His Messiahship Christ often quotes apposite prophecies from the Old Testament. He establishes the identity of John the Baptist as Precursor of the Messias by a quotation from the Old Testament: "This is he of whom it is written: Behold I send My angel before Thy face, who shall prepare the way before Thee." [34] When teaching in the synagogue of Nazareth, Christ reads another prophecy from the Old Testament to prove His Messiahship: "The Spirit of the Lord is upon Me. Wherefore He hath anointed Me to preach the gospel to the poor, He hath sent Me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to

[34] Matt., xi. 10.

set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward."[35] And while the eyes of the multitude were fixed upon Him, Christ, as He was closing the book, added: "This day is fulfilled this scripture in your ears."[36] To impress upon the minds of His hearers the dignity of His Person, He recalls to them several notable characters of the Old Testament: "As Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the earth three days and three nights";[37] "Behold a greater than Solomon here."[38] On another occasion, after calling the previous mental content of the Jewish listeners to the foreground of their consciousness by the parable of the husbandmen, Jesus continues: "Have you never read in the scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done; and it is wonderful in our eyes."[39] The Evangelists conclude their accounts with the assurance that the chief priests and Pharisees "knew that he spoke of them." They must, therefore, have understood that Christ professed Himself to be the Messias, "the stone which the builders rejected." Finally, to impress upon His hearers the heavy guilt of those who refused to accept His doctrine and the punishment that would befall them, Christ recalls to their minds the fate of

[35] Luke, iv. 18–19.
[36] Luke, iv. 21.
[37] Matt., xii. 39–40.
[38] Matt., xii. 42.
[39] Matt., xxi. 42.

Sodom and Gomorrha in the days of Abraham and Lot.[40]

In explaining the perfection to which the Mosaic Law was being raised, Christ frequently refers to the Old Testament. In the Sermon on the Mount He recalls several commandments of the Old Law, and carries them back in spirit to Mount Sinai where the Lord appeared to Moses amid lightning and thunder. The recollection of this event prepares the minds of the listeners for the new and more perfect law which He is about to communicate to them: "You have heard that it was said to them of old . . . but I say unto you." In this way the matter of the new lesson is adapted to their previous mental content and presented in such a way as to assure its assimilation. Again, when the Pharisees complained that the disciples of Christ, by plucking corn on the Sabbath, did that which was not lawful, Christ recalled to them instances from the Old Testament where David and his priests deviated from the letter of the law in cases of necessity and were notwithstanding held blameless.[41] On another occasion Christ justified the performance of certain works on the Sabbath by reminding the Jews of the lawfulness of circumcision on the Sabbath, in order that the precept, requiring circumcision on the eighth day, might not be broken.[42] He silenced the murmurs of the hypocrites by means of texts from the Old Testament; He showed them how they, who boasted of their strict observance of the Law, frequently

[40] Matt., x. 15.
[41] Matt., xii. 1–8.
[42] John, vii. 23.

mitigated or misapplied its sacred words: "Well did Isaias prophesy of you hypocrites, as it is written: This people honoreth me with their lips, but their heart is far from me."[43]

C. *Christ's Teaching in Terms of Vital Experience.*—When the lawyer inquired of our Lord "what must I do to possess eternal life?"[44] Christ referred him to the Old Law: "What is written in the law? how readest thou?" But when the lawyer pressed Him for a further explanation as to "who is my neighbor," Christ couched His answer in concrete terms easily intelligible to his auditors: "A certain man went down from Jerusalem to Jericho, etc." And what is true of this particular instance is also true of many others. Christ always adapted His discourse to the country, customs, labors, thoughts, and feelings of those who listened to Him. Unlike the Greek philosophers, who addressed themselves to minds that were mature and accustomed to abstract principles and formulæ, Our Lord dealt with simple, untutored children, Hence, He constantly employs the most familiar, commonplace objects as a means of imparting the most profound truths. Though in themselves these truths were difficult of comprehension, they were rendered intelligible to the multitude by Our Lord's simple illustrations. In His discourses we find comparisons based upon such familiar objects as the products of the field (the tree, the lily, the fruit), the elements of nature (the cloud, rain, floods, winds), and such matter-

[43] Mark, vii. 6.
[44] Luke, x. 25.

of-fact things as a candle, cup, coin, platter, wine-bottles, etc. It would seem as though Christ realized that there were in His audience men of different professions and of different capacities, and hence He uttered one parable after another, touching with one the mental content of one class of persons, with a second another class and so on, until His lesson had been driven home. It is precisely because of its images, drawn from nature and from human life, that the parable is such an effective means of teaching; for its procedure is from the concrete to the abstract, from the known to the unknown.

Christ, then, spoke of the highest and most far-reaching truths in terms of the vital, daily experience of His listeners. To the husbandmen He spoke of the vine and the branches; to the Galilean tillers of the soil He spoke of the seed and the harvest, of the wheat and the cockle, and to the shepherds of Judea of the sheep and the sheepfold. He tells His disciples that they are to be the fishers of men, the salt of the earth, and the light of the world.[45] To impress upon them the heinousness of sin, He bids them rather to sacrifice a member of their body—the eye, hand, or foot—than lead a neighbor into sin. He expresses in a similar concrete way the general principle that those who are guilty of grave sin should be willing to forgive a slight fault in others: "Why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thy own eye."[46] Instead of instructing

[45] Matt., v. 13, 14–16.
[46] Matt., vii. 3.

His Apostles in humility and simplicity, Christ placed a child in their midst and said: "Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven."[47] Instead of discoursing to them at length on God's Providence, Christ simply says: "Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not you of much more value than they? Consider the lilies of the field, etc."[48] From these concrete statements the transition was easily made to sublime abstract truths.

These few examples illustrate the perennial psychological principle: "Nihil est in intellectu quod prius non fuerit in sensu." Since all intellectual cognition depends upon concomitant sensible activity, the latter must be all the more taken into consideration when the mind is to gain knowledge of profound and spiritual objects.

Moreover, the value of the brief comparison as well as of the developed and drawn-out comparison (namely, the parable) was not merely transitory but lasting. With every subsequent observation of the natural object, the lesson which Christ drew from it will be recalled, and with each recall will be obtained a firmer grasp of His teaching. The fisherman cannot look at his nets, nor the shepherd at his sheep, nor the husbandman at his vine and branches, without recalling the thoughts which Christ's parables brought to his mind. By asso-

[47] Matt., xviii. 3.
[48] Matt., vi. 26–29.

ciation, common ordinary things are now suggestive of sublime truths. The things and events on which the parables are based, were not peculiar to Christ's time and surroundings, but fall within the experience of men of all ages. Their value, consequently, as means of introducing Christ's immutable doctrine is perennial.[49]

The disciples of Christ, then, were trained to discern through the visible forms of nature the invisible things of God. To minds thus trained to see the harmony between God's teaching through nature and His teaching by means of revelation, a conflict between science and faith is impossible. This correlation of nature study with religion, as Dr. Pace has so well shown,[50] is of paramount importance for modern catechetics. The more science progresses and the more earnestly it is studied, the more necessary is it to draw from nature, as Christ did, the lessons of religious life. If the opportunity is neglected, there is danger that the child, as he grows older, will lapse into naturalism. He will come to look upon the world as something complete in itself without any need of a Creator. Should he retain his faith, it will always remain quite distinct and remote from his other knowledge.

D. *Repetition.*—The principle of repetition is admirably worked out in the thirteenth chapter of St. Matthew's Gospel. Seeing persons of different professions and capacities in His audience, Christ

[49] Cfr. E. A. Pace, "Teaching in Parables," in *The Catholic Educational Review* (May, 1913), 385 sqq.

[50] "How Christ Taught Religion," in *The Catholic University Bulletin* (December, 1908), 735 sqq.

utters one parable after another until the lesson has been driven home to all who listened to Him. To the parable of the sower Christ adds six others:

The *kingdom of heaven* is likened to a *man that sowed good seed in his field.*

The kingdom of heaven is like to a *grain of mustard seed.*

The kingdom of heaven is like to *leaven.*

The kingdom of heaven is like unto a *treasure hidden in a field.*

The kingdom of heaven is like to a *merchant seeking good pearls.*

The kingdom of heaven is like to a *net cast into the sea.*

Although all these parables deal with the value and importance of the kingdom of heaven, the repetition is not a monotonous reiteration of the same thought, but there is a gradation in the ideas presented to the imagination. The parable of the sower describes the fortunes of the Word of God in various hearts; the second illustrates the action of the evil one; the third describes the wonderful growth and spread of God's kingdom on earth; the fourth exhibits the supernatural force and efficacy of the Gospel; the fifth and sixth indicate the immense sacrifices made to attain the kingdom of heaven; the last denotes the worthy and unworthy members in the kingdom.[51]

The same principle of repetition is admirably illustrated in the sixth chapter of St. John's Gospel. From the miraculous multiplication of cor-

[51] Cfr. F. C. Ceulemans, "Commentarius in Evangelium secundum Matthæum" (Malines, 1920), 169 sqq.

ruptible bread Christ leads the thoughts of His hearers to a heavenly and incorruptible Bread. Upon being questioned how one may obtain this Bread, Christ requires faith as a preliminary condition. He advances further in His teaching when He announces that He Himself is this Bread, and that all must partake of it. A further advance is realized when Christ proclaims that this Bread is His own Flesh and Blood. Next, Christ promises to those who partake of His Flesh and Blood, not only life everlasting, but continual abidance with Him. The mention of the "bread from heaven" recalls to the mind of the Jews the miraculous manna in the desert. Christ uses this opportunity to point out the difference between the two: whereas the effects of the manna and of the bread which He had multiplied are temporary, those of the new Bread are spiritual and eternal. In this repetition Christ carefully adapts the matter to the capacity of his hearers, and does not introduce anything which is beyond their understanding. The doctrine of the Redemption, of the Supreme Sacrifice, and of the mystic body are necessarily connected with the Eucharist. But these sublime truths would have been incomprehensible to the Jews at the time, and hence Our Lord does not call attention to them.

E. *Explanation.*—To impress the truth more deeply upon the minds of His hearers and to clear up any misunderstandings, Our Lord occasionally interprets the various details of the parable. The idea is readily understood and assimilated, its meaning is deepened, when the relation

between it and the thing or action which stood for it in the parable is established. Let us note, for example, Our Lord's explanation of the parable of the cockle.[52]

The *field* is the *world.*
The *good seed* are the *children of the kingdom.*
The *cockle* are the *children of the wicked one.*
The *enemy* that sowed them is the *devil.*
The *harvest* is the *end of the world.*
The *reapers* are the *Angels.*

As *cockle is gathered up and burnt with fire, so also those that work iniquity the Angels shall gather out of His Kingdom and cast them into the furnace of fire.*

Since our Lord was dealing with adults and not with children, He ordinarily did not interpret His parables. As He proceeded with the similitude, the disciples were able to translate the phrases of the parable into the terms of the supernatural truth which He wished to teach. They passed step by step from the known to the related unknown, from the concrete picture to the abstract truth. They gradually linked one idea with another until they grasped the full import of His teaching. At the end of the parable Christ summarized His teaching in a pithy statement: "So shall the last be first, and the first last. For many are called, but few chosen." [53] "There shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance." [54] "Every one that exalteth himself, shall be humbled; and he

[52] Matt., xiii, 36 sqq.
[53] Matt., xx. 16; xxii. 14.
[54] Luke. xv. 7.

that humbleth himself, shall be exalted." [55] "To every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him." [56] "Go, and do thou in like manner." [57]

F. *Application.*—It is Our Lord's earnest desire that the divine truth should be incorporated into and become a vital part of our being. The seed of the divine word is to be assimilated by the soul, and bring forth fruit a hundredfold. The just man must live by his faith: "Not in bread alone doth man *live;* but in every word that proceedeth from the mouth of God." [58] Our faith must be expressed not merely in words but also in deeds: "Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of My Father." [59] Above all, our faith must operate through love of God and love of neighbor, for "on these two commandments dependeth the whole law and the prophets." [60] Love, in turn, will entail sacrifice and self-denial: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." [61]

A truth which is not incorporated into the mind and heart in such a way as to bring forth fruit, will rise up on the last day in condemnation against us. "Every tree that doth not yield good fruit, shall be cut down, and cast into the fire." [62] In the

55 Luke, xviii. 14.
56 Luke, xix. 20.
57 Luke, x. 37.
58 Matt., iv. 4.
59 Matt., vii. 21.
60 Matt., xxii. 40.
61 Luke, ix. 23.
62 Matt., iii. 10.

parable of the barren fig-tree, the owner of the vineyard addresses the following words to the dresser: "Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore: why cumbereth it the ground?"[63] Nowhere, perhaps, does our Lord express this idea in such forcible terms as in the parable of the talents: "Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed; thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. Take ye away therefore the talent from him, and the unprofitable servant cast ye out into the exterior darkness."[64] Revelation was given to us, not merely to perfect our reason and increase our knowledge, but also, and above all, to transform our hearts and wills.[65]

[63] Luke, xiii. 7.

[64] Matt., xxv. 26–30.

[65] Cfr. S. P. Raue, "Christus als Lehrer und Erzieher" (Freiburg, 1902); Kehrein, "Geschichte der Erziehung und des Unterrichts" (16th ed., Paderborn, 1922), 18 sqq.; P. J. Marique, "History of Christian Education" (New York City, 1926), I, 27–33; L. de Grandmaison, "Jésus Christ" (4th ed., Paris, 1928), I, 328 sqq.

CHAPTER VII

THE METHOD OF ST. SULPICE

No one has contributed so effectually to the revival and spread of catechization in France as M. Olier, the disciple and friend of St. Vincent de Paul. The large parish of St. Sulpice in Paris, of which he took possession in 1642, was at that time the very sink of immorality (*l'égout de Paris*). It was reputed the most vicious parish, not only in the French capital, but in all Christendom. Ungodly men, libertines, atheists, everything that was corrupt, were to be found there. The enormity of the evils seemed to have killed all hope of reformation.

But M. Olier did not despair of the mercy of God. He set out to evangelize the parish, first of all, by means of catechism classes, for the depravity of morals was quite equalled by the ignorance of religion. His aim was to help especially the young. Several catechism classes were established at the Church of St. Sulpice itself, and about twelve others in different parts of the parish. Each of these classes was in charge of two ecclesiastics from the seminary. The bread of truth was thus dispensed to about four thousand children. As a result of the priestly zeal of M. Olier and of his succesors, the faubourg St. Germain gradually

assumed a new appearance, and the abominable Babylon was converted into a flourishing religious center.

The catechism classes of St. Sulpice are to this day much as they were when founded by M. Olier and his venerable colaborers. The same rules, the same customs, consecrated by long experience, are still preserved. Their influence for good is not limited to the single parish of St. Sulpice, but extends to a great number of parishes in different dioceses of France, and even of foreign countries. True, catechism classes cannot be organized everywhere in the same manner; the locality, the efficiency of individual catechists, and the aptitude of the children have to be taken into account. Again, the Sulpician Method was devised without any reference to parochial schools as known in the United States. But, if we disregard the accidental and accessory features of the method, we shall easily perceive that its essential and primary principles can be of perennial value to the teacher of religion.

The Method of St. Sulpice strives not merely to instruct children, but also, and above all, to touch and convert their hearts, to make them love God and Jesus Christ, to rout vice out of their souls, and to inspire them with a horror of evil and the love of good. This high ideal cannot be attained by a dry and cold instruction, no matter how thorough and solid it may be. The Method of St. Sulpice combines and emphasizes a few simple exercises which, as experience itself has amply shown, interest and delight the children, and attach them strongly to their religion and to the

Catechism. The principal exercises, the very foundation of the catechism classes, are the recitation of the letter of the Catechism, the instruction, the reading of the Gospel, and the homily. Besides these, there are certain secondary exercises, though quite as important as the first, namely, admonitions, singing of hymns, and prayers. At the same time various rewards and attractions supply the *condiment* of the class, and maintain a spirit of emulation among the children.[1]

I. RECITATION

After the children have sung two or three stanzas of a hymn, the repetition of the Catechism or the *questioning* begins. The catechist calls the child by his name and surname. The child immediately stands up, makes the sign of the cross, saying the words aloud, and answers the catechism question. It is important to know the names of the children by heart, and pronounce them correctly. If the catechist mispronounces a name, his audience will begin to titter, and the child will feel mortified and acquire a dislike for the class. If a child has a ridiculous name, it should not be called out openly; better put a question to his neighbor, and when he has answered, then simply say: "The next."

The questioning should be quick, lively, and

[1] For an exposition of the Method of St. Sulpice consult the well-known translation from the French, "Method of St. Sulpice" (London, 1896); Bishop Dupanloup, "The Ministry of Catechizing" (New York); J. Bricout, "L'Enseignement du Catéchisme en France" (Paris, 1922); P. Boumard, "Formation de l'Enfant par le Catéchisme" (2 vols., Paris, 1927).

animated. The catechist, while he is questioning one child, must be prepared with the next question as well as with the name of the next child he intends to question. A child who has not answered well may be questioned a second time to see if he remembers the answer which another has given. A child may be asked again if he has been given a difficult question, such as only the most advanced could answer; this privilege granted to the most forward may lead the others to be more attentive, so that they in turn may deserve to be questioned oftener. If a child is conceited and answers well, he should immediately be given a question which he cannot answer, and then be told that there are many things which he does not yet know. Shy children should not be discouraged by being blamed too sharply; it is well sometimes to give such a one a very simple question (one to which he has only to answer yes or no), and then immediately give him a word of praise.

In the catechism classes of St. Sulpice three ways are employed to excite the emulation of the child during questioning:

(1) *Praise.* An intelligent catechist can thus set up a sort of rivalry or opposition between the attentive and inattentive.

(2) *Good numbers.* The catechist announces the mark which each child has gained by his recitation, and immediately writes it opposite his name on the list. Marks are also given for good behavior.

(3) *Game of good points* (*jeu de bons points*). This exercise, appointed by St. Francis de Sales, consists in proposing to one of the children, who

has won 9 or 10 numbers, a series of short, clear, and definite questions upon a mystery, or a proof, or some fundamental truth of religion which we wish to engrave on their mind and heart. The questions are put one after another to the child, according to his capacity, and in a lively, animated way, as if a kind of challenge. There results from this a sort of combat, in which sometimes a clever child is pressed almost further than he can go. When the catechist knows how to keep up interest, all the audience may be seen taking part, their attention redoubled, holding their breath in the uncertainty of the victory. If a child succeeds, he receives the *bon point,* a holy card. Sometimes for the sake of variety the catechist can set up a sort of battle between several champions. For the success of the game *de bon point* it is important to prepare beforehand and to write down the questions which are to be put to the children, even the commonest ones. The catechist must at all times be master of himself, and know how to vary the manner of proposing questions in order to avoid monotony. Above all, he must refrain from all idle and subtle questions, questions which might awaken in the child's mind a dangerous curiosity and doubts concerning his faith.

II. INSTRUCTION

In this exercise the catechist must fix the attention of the children—most of them very giddy—on most serious subjects, both of dogma and morals. He must bring the most abstract truths

and highest mysteries within reach of these young and volatile minds, and engrave them indelibly in their memory. Finally, he must make these truths dear to the children's heart, and induce the children to take these great truths as the rule of their conduct. The catechist who would really instruct his audience must observe the following points:

(1) *Brevity.*—Lengthiness, vagueness, and superfluous details generally come from a lack of preparation. "When the vine makes much wood," writes St. Francis de Sales, "then it bears less fruit." The mind of the children, says Fénelon, is like a vessel with a very narrow opening, which can only be filled drop by drop. "Believe me," says St. Francis de Sales to the Bishop of Belley, "I tell you this from experience, from long experience; the more you say, the less they will retain; the less you say, the more they will profit; by dint of burdening your hearers' memory, you break it down, just as lamps are extinguished if we put too much oil in them, or as plants are suffocated if we water them too much."

(2) *Clearness.*—To attain this essential quality, the catechist not only must prepare and grasp thoroughly what he intends to say, but he must be able to put himself in the place of his hearers. He must avoid figurative or confused expressions, big words, exaggerations, digressive phrases or parentheses, and all technical expressions. He should avoid all terms which convey nothing to the hearer, remembering that the children usually do not feel free to ask for explanation. Respect for the Word of God, on the other hand, forbids

the catechist to employ the children's jokes and proverbs, or to use expressions grammatically incorrect.

(3) *Method.*—After recapitulating clearly and briefly the subject and divisions of the last instruction, the catechist should give out, with the same clearness and very slowly, the subject and divisions of the new instruction. The children themselves, moreover, must perceive the method and follow the catechist with the help of the division. Otherwise, the catechist will put the young intellects to torture; they will try in vain to follow him, and finally, no longer knowing where they are or understanding what is said to them, lose interest altogether.

(4) *Proofs.*—It is not well to give a great many proofs, for such a procedure would confuse the children's mind. One or two—three at the most—are sufficient. The most indisputable proofs are those drawn from Sacred Scripture; when we use the sacred writings, it is God Himself who speaks. Next, the catechist may employ those furnished by the words and sayings of the Fathers, but he should choose those which are short, definite, and forcible, as, for example: "He who made you without yourself, will not save you without yourself" (St. Augustine). Thirdly, a simple and strong proof from reason is sometimes effective.

In adducing arguments, we should make frequent use of *comparisons* and parables that appeal to the senses; the comparisons, however, should be brief, apposite, and clear. Three sources of comparisons may be pointed out: natural and artificial things which affect the senses, Holy Scripture, and

well-chosen works. However, we must not have too many comparisons; they should be so used that the listener is not aware of the art employed; finally, they should not all take one form. *Examples* drawn from Sacred Scripture, from the Lives of the Saints, and occasionally from profane history, likewise leave a profound impression on the child. Dialogues should not be introduced between the persons of the story, unless they are in the words of Sacred Scripture, or unless they are quite probable.[2]

(5) *Application.*—An important way of gaining the children's attention, though too often forgotten, is to work on their passions, set these in motion, and turn them towards virtue and truth as strongly as they are of themselves inclined to vice and error. The catechist must carefully watch his young audience, study their feelings, and, if possible, read their very hearts, without the children, however, being aware of it.

The instruction itself may be given in two ways. First, it may be given as a continuous discourse. An inexperienced catechist ought not to make use of this method, because he will not be able to keep up the children's attention for any length of time; besides, since the children are not afraid of being questioned, many do not listen to what he says, nor make any effort to follow him. Secondly, the instruction may be given by way of frequent questions. The subject and the divisions of the instruction are given out and repeated by one of the children. Then the catechist gives the first part of the

[2] Consult Bricout, *op. cit.*, 38 sqq.

instruction with its proofs, and, when he has finished, he calls upon a few children to repeat the proofs. Then he passes on to the other parts, which also he is careful to have repeated. This plan is more successful, because it sustains the children's attention and makes them hear the instruction twice over without their suspecting it. But they must repeat the lesson brightly and in an interesting manner, lest the class suffer through monotony.

III. THE GOSPEL

The followers of the Sulpician Method watch for the first glimmer of the children's dawning reason in order to fix their thoughts on the Gospel, and by the study of this Sacred Book to sanctify their earliest recollections. These sacred stories lay the foundation for a firm and enlightened faith in souls ignorant as yet of the falsehoods of infidelity, and develop sentiments of piety in hearts uncorrupted by vice. Accordingly, in all the catechism classes of St. Sulpice the children are made to learn with care and repeat with great reverence the Gospel for the day, which serves also as the text and groundwork of the homily. In the older catechism classes of perseverance, one of the four Evangelists is sometimes chosen for each year, and learned from one end to the other.

The principal object of the *homily* is to form the children's conscience, and by earnest and vigorous words to excite the fear of God in these young souls. The homily turns on a single truth, which

it brings into full light, and sends all burning and glowing, like a dart, into the souls of the children. Its subject may be either the main point in the mystery which is celebrated on that particular day, or the fact narrated in the Gospel. The personal application of the mystery must never be omitted, since the object of the homily is, above all, the moral conversion and improvement of the children. The fundamental truths, the last things, the great virtues and sins—these are the most frequent topics of the homily. The children are exhorted to avoid occasions of sin, to subdue their passions, to correct even their smallest faults, and to root out their evil habits. Since all impressions, however strong, last but a short time with children, it is necessary to present the same truths under different forms, and to recall them frequently.

IV. HYMNS (*Cantiques*)

Though a secondary exercise, the singing of hymns usually produces a deep impression upon the child's soul. A hymn well sung often does more for the conversion of children than the most fervent exhortation. Besides being a prayer, a hymn contains the two great means of religious training, namely, instruction and exhortation. All the truths of faith, all the great moral precepts, all the most urgent motives for avoiding evil and doing good, are to be found on almost every page of a hymnal. At the same time the children also elicit different religious acts—acts of faith, hope, love, contrition, and good

resolve. Sacred singing has this additional advantage and value that in it every one instructs and exhorts himself, as St. Paul says (Col., iii. 16), the words being helped by that powerful influence and charm which music exerts over the senses, imagination, feelings, in fact, over the whole being. "It was by the singing of hymns," says Bishop Dupanloup, "that I could do something even with the most hopeless child. . . . When we were uneasy about an entire catechism class or First Communion, when the great work of converting all these young souls was not being accomplished according to our desires, we redoubled our zeal, not only in instructing and exhorting them, but also in making them sing the hymns well."[3] The children, needless to say, must be made to understand the hymns, see their beauty, and feel their force and unction.

V. PRAYER

One of the greatest spiritual services which a catechist can render to his children is to teach them prayer, properly so-called. If the children pray well, they will never forget the holy truths of religion or lose the consciousness of God and of divine things. If they pray, though it be only imperfectly and without much fervor, they will always draw upon themselves some grace and favor from God. They may even grow careless and fall, but sooner or later they will return to the Lord's house and be saved. To attain these desirable results, the meaning of the ordinary as well

[3] *Op. cit.*, 183.

as of the liturgical prayers must be explained to them, and they themselves must be asked to explain the meaning of every word. Only in this way will the children instruct themselves and respond to the devout feelings expressed in the prayers; their heart will follow their ears and tongue; they will enter into the spirit of prayer, and prayer itself will take possession of them.

VI. ADMONITIONS (*Les Avis*)

The few words spoken by the head catechist before or after prayer, at the beginning of the catechism class, after the instruction, or at the end of the Catechism, are known as the admonitions. These admonitions often turn on the Catechism itself then going on; on the faults, vices, and virtues of children; on the most essential practices of the Christian life; on the duties of children to parents. It is in these admonitions that children are congratulated on their progress and industry, or reproved for their giddiness, idleness, absences, etc. This is also the time for proposing to them little cases of conscience, suggested by what one has heard about the children during the week. These admonitions must be well prepared, and to a certain extent arranged according to a plan drawn up beforehand so that nothing essential may be omitted. In an admonition, as in every other discourse, there is one chief and essential point on which depends the desired result. Frequent and almost always unexpected, coming each time at the opportune moment,

carried straight to those whom they concern, the admonitions have an unusual power for direction and correction. They are extremely difficult to give well, and demand a rare tact, for there is question of striking a sure blow, of conquering such and such a difficulty, of making an attack on the innermost soul. It is like a hand-to-hand fight or duel with evil, so necessary is it to strike home, sometimes even to pierce deeply.

VII. "CONDIMENT" OF THE CATECHISM CLASS

In order that the purpose of the catechism class may be fully attained, there is need of something which will give to its lessons and exercises a sort of taste or aroma, something that will penetrate and animate them, and make them lived and enjoyed by the pupils. Children are very susceptible of pleasant impressions, of everything that is lovable and charming. Thanks to their bright and overflowing nature, it is easy to touch their hearts and imaginations. If their first impression of the catechism class is one of weariness and dislike, they may acquire a secret and even insurmountable aversion to religion. It would, consequently, be a mistake and want of skill to present Christian Doctrine to them in a dry, cold, and austere manner. The means employed by the Method of St. Sulpice to make catechization attractive are the following:

(1) *Rewards.*—Rewards serve to win the hearts of the children and excite them to do well. Only

offer them prizes (devotional pictures, books, medals, etc.), and the task is changed into a pleasant and agreeable occupation. The answers by which the children have gained rewards remain deeply engraved in their memory. St. Francis de Sales considered rewards so important for the success of the catechism class that he was accustomed to carry little gifts in his pockets. The Bl. Card. Bellarmine used also to inspirit the children by the attraction of rewards.

(2) *Fêtes.*—The feasts celebrated in a special manner by the catechism classes are those of the Holy Childhood, Holy Family, All Saints, Immaculate Conception, and the children's Saints. These festivals break the monotonous uniformity of the classes, and by their novelty excite the longing and curiosity of the children. When the day arrives, the church and altar are decorated in such a way as to charm the child and produce pleasant impressions upon him. On such occasions one of the following exercises takes place:

(a) *Billets* are read and explained. These *billets*—the admirable invention of the great catechist, Père Romillon—are short Christian reflections in the form of question and answer, relating to the character, history, and object of the festival. They are recited by children distinguished for their industry and good behavior (sometimes dressed as Angels bearing a message from heaven), afterwards briefly explained by one of the priests, and moral conclusions and practical resolutions drawn from them. The *billets* are brief and precise, com-

piled and rehearsed with great care, and not more than six are recited on the same day.[4]

(b) *Dialogues.* This exercise, which particularly interests the children, turns on a subject of devotion, dogma, or morals. In it the children themselves express what they think concerning certain subjects, or explain what they admire most about the character or virtue of a Saint.

(c) *Conferences.* This exercise consists in treating a religious subject in the form of objections and answers between two catechists. To remove all danger of confusing the audience, nothing is discussed in the controversy which is not agreed upon beforehand. So too, nothing is said that would be inconsistent with the reverence due to the Word of God. The questions must not be too subtle nor the objections more easy to remember than the answer. The objections bear not on the truth itself, but on doubtful points which need explanation.

VIII. EMULATION

The young hearts of children are particularly sensitive to emulation. Love of self is a disposition quite as natural to children as

[4] The catechist puts the question to the children; they answer by reading the *billet.* Bishop Dupanloup, *op. cit.,* 82, gives us the *billets* read on the Feast of the Holy Childhood: (1) What festival are you celebrating with so much solemnity? (2) Why is the Holy Childhood chosen for the first festival of the catechism? (3) What virtues of the Holy Childhood do you mean to imitate? (4) How does the example of the Child Jesus show you today the value of obedience? (5) Does not the hidden life of Jesus at Nazareth inspire you with a love of humility and of labor? (6) What thoughts ought we to carry away from this festival?

to older people; in both cases it is from it that jealousy springs. This passion, if skilfully guided, can be changed into a remedy against the natural carelessness and indolence of children. St. Jerome, in a letter on the education of a young child, recommends that she have companions who will excite her jealousy, whose successes will be to her like goads, piercing her to the quick.[5] But, as Fénelon says, we must animate the children without intoxicating them, being always careful to sanctify their motives.

(1) *Dignities of the Catechism Class.* — In every catechism class there are various dignitaries (prefects), chosen from among the older children, who are entrusted with special duties, enjoy certain privileges, and occupy places of honor in the class. This excites the emulation of the children, and makes them ambitious of the same. The parents themselves feel greatly flattered when their children are raised to some office. However, no children are chosen for these honors who absent themselves from the catechism class, or who come late; nor those who do not know their catechism lessons, or who answer imperfectly; nor those who are giddy or rude, who talk to those next to them or make them talk; nor, finally, those who give any cause for complaint to their parents or masters, because all such children will give bad example to the others instead of edifying them. The dignitaries are not chosen permanently, but are periodically changed; this again is another way of exciting emulation.

[5] "Ad Gaudentium de Pacatulæ infantulæ educatione."

(2) *Analyses.*—An analysis is the written account of the instruction, compiled and prepared by the child from notes taken during the instruction. It is also called a *diligence,* because the labor it entails is a most certain test of the diligence of the children and of their zeal for the Catechism. Children who are engrossed in taking notes are necessarily attentive in class and regular in their attendance. The direct and personal coöperation of the child in his own religious formation is thus also enlisted. A pupil who prepares his analysis is deeply impressed by his subject, and, if the analysis is made (for instance) concerning the avoidance of some vice, he will be angry with an indignation which is truly in his own soul. The analyses are always concluded by a resolution and a prayer: a resolution, defective though it may be at first, which the child draws out from his very self, and a prayer, though for a long time it be only the lisping of the soul, which is not only on his lips but comes from his heart. In this way the child is initiated into the most serious work of the Christian life, and the great secret of the spiritual life is begun to be revealed to him.

Seals of different shapes and colors, impressed on the first page of these analyses, show the different degrees of merit. The grand seal, the seal of honor, is given to the analysis which seems best in every way. Care is to be taken lest the children copy from other books, or have the parents dictate the diligences to them. The catechist should always correct the analyses in order to see if the children have misunderstood him on some point.

(3) *Distribution of Pictures.*—About five or six times a year pictures are distributed to the best-behaved children. Before the distribution, the catechist examines the subjects represented in the pictures so as to be able to explain them to the children and draw moral application from them.

(4) *Solemn Distribution of Prizes.*—This takes place every year in all the catechism classes, and is without doubt the best way to awaken the zeal of the children and excite their emulation. This distribution should be surrounded with a good deal of pomp and circumstance. Those who have not won a prize, ought to receive some beautiful image, with the seal of the class, as a remembrance. For all ought to go from such a meeting happy, contented, and encouraged for the coming year.

(5) *Visits of the Pastor.*—The pastor, if he does not personally undertake the charge of the parish catechism classes, occasionally holds a visitation of them. The children are told that the pastor upon questioning will be informed who are well-behaved and industrious, so that he may think well of them and prepare for them suitable rewards.

(6) *Punishments* are used rarely and with discretion. The children should be convinced that we are sorry to punish them, that we only do it for their greater good and because we dearly love them.

IX. DIVISIONS OF THE CATECHISM CLASSES

The Method of St. Sulpice has adopted the following division of the catechism class, based on

the difference in age, circumstances, and needs of the children:

(1) *The Little Catechism.*—The "little catechism" class is intended for children from six or seven to ten years of age. Its contents consists principally of Bible History and the Life of Our Lord. At present, it also includes a preparation for First Private Communion.

(2) *First (Solemn) Communion Catechism.*—Children are not admitted to this catechism class until they are ten years old. Thereafter the children are initiated into the catechism class according to all the detailed regulations of the Method of St. Sulpice.

(3) *Week-Day Catechism.*—A certain time before the period of First (Solemn) Communion, a list is made of such children as are to be admitted to the Holy Table. This catechism class is held on two days of the week for about three months.[6]

(4) *Catechism Class of Perseverance.*—The purpose of this class is to ensure the perseverance of children after their First Solemn Communion, to give them a more extended knowledge of Christian Doctrine, and to inspire them with a sincere and lasting love of virtue. The more liable they are to lose the grace of God in the midst of worldly dissipations and bad examples, the more important is it to strengthen them in those good habits in which they were trained at a more tender age. Public instructions and exercises cannot satisfactorily attain this end; being intended for all, they

[6] Cfr. Boumard, *op. cit.*, 141 sqq.; Bricout, *op. cit.*, 62 sqq.

do not contain anything which pertains to the vital problems of young boys and girls. In the Catechism Class of Perseverance the course usually extends over three years. This time is deemed sufficient, it being supposed that there are thirty meetings each year, independently of the summer months and of the festivals. The first year is devoted to the exposition of dogma, the second to morals, the third to the Sacraments and to all that concerns public worship. The Catechism Class of Perseverance also fosters monthly Communions and frequent retreats.[7]

The *place* of the catechism class, it might be noted in this connection, receives special consideration in the Method of St. Sulpice. The school of Jesus Christ, where the secrets of eternal life are revealed to the children, must be suitable for its purpose. If, failing a proper place in the parish church, the class is to be held in a sacristy, or in some large room at the presbytery, or at a school, or elsewhere, the place must be adapted to the sacredness of the work to be accomplished there. It must be transformed, at least for the time of the class, into a chapel. The image of Our Lord, the crucifix, the images of the Blessed Virgin and of the Saints, must beautify and adorn it. As far as possible, there should also be a small, suitably prepared altar, a statue, hangings, etc. These objects help to fix the child's attention during prayer and check his restlessness. If, on the other hand, the children sit on the same chairs or at the same desks

[7] Cfr. Msgr. Gaume, "Catéchisme de Perseverance" (10th ed., Paris, 1872; Engl. transl., Dublin).

where a little while before they went through a lesson which wearied or vexed them, or where they received a rebuke, they are apt to become as antipathetic to religious instructions as to the other classes.

Finally, the Method of St. Sulpice demands that the catechist, who would labor profitably for the sanctification of children, be endowed with the following virtues:

(1) *Gentleness and love for the children.* He must avoid both weakness and harshness. It is not by force, but by kind suasion and fatherly tenderness, that he will win the child's heart and draw him to Jesus Christ.

(2) *Zeal for the salvation of children.* The catechist must love his children with a love which is pure and supernatural, and which leads him to devote himself to the instruction solely on account of their salvation. With the weak he becomes weak; he makes himself all things to all men, that he may gain all. It is only by being animated with true zeal that he will be able to make a stand against all vice, repress all disorder, and enforce the observance of all commandments.

(3) *Spirit of piety and prayer.* The zeal, of which we just spoke, can be attained only by fervor, union with God, and entire dependence on grace. Nothing but a sound, enlightened, generous, and constant piety can touch and convert the children and supply those holy exhortations which are necessary for forming them in virtue. Burning words cannot come from a frozen heart.

The Method of St. Sulpice is better adapted to

summer vacation schools and catechism classes than to religion periods in a parochial school. The Method recommends itself because of the variety of its subject-matter and the manifold self-activity which it demands on the part of the child. By its insistence on the careful learning and reverent repetition of the Sunday Gospel, it gradually acquaints the child with New Testament Bible History. The celebration of the festivals and the practice of the *billets* initiate the child into the liturgical year. The *Arbeitsprinzip* is applied in the game of good points, the taking of notes during the class, the analysis, "billets," dialogues, etc. The result of all these factors is the sustained interest of the child at religious instruction.

The heart of the child is unusually plastic and receptive towards every noble feeling. Whatever is implanted in the child's mind at an early age takes deep root and becomes a permanent acquisition. Men rarely lose the first impressions received in childhood. In no department of education is this verified to such an extent as in that of religious training. If religious instructions have vexed and wearied the child, if he has formed a sad and somber idea of virtue, he will likely bear a secret aversion to religion during his whole lifetime, and even incline to unbelief. If religion seemed to him a mere formality or a hard law, if he applied himself to it from necessity and not from love and joyous enthusiasm, the labors of the teacher will be to a great extent in vain. If he finds weariness in study and pleasure in his games, is it to be wondered that he submits impatiently to the one and

runs eagerly after the other? The Method of St. Sulpice, although it seems to exaggerate the use of rewards and prizes and, consequently, is in danger of introducing a wrong motive, has nevertheless accomplished a good deal in forestalling such undesirable consequences. In attempting to make catechization attractive, it avails itself of all the natural inclinations of childhood (even of its faults), and tries to bring them into the service of the good and true.

CHAPTER VIII

THE PSYCHOLOGICAL OR STIEGLITZ METHOD

The psychological method in catechetics is fostered in a special manner by a group of experienced catechists in Southern Germany, who, dissatisfied with the hitherto superficial procedure on the part of the catechist, the difficult and abstract language of most Catechisms, and the wrong order of presentation, struck out in this relatively new direction. The method is known as the "Stieglitz Method," from its chief exponent, or as the "Munich Method," because it originated among the members of the Society of Catechists of Munich. The monthly organ of this Society, the *Katechetische Blätter,* is the best exponent of this system. The Munich Method, although it readily grants that the doctrines of Jesus Christ and profane learning cannot be placed on the same level, and that the religious teacher, while making use of profane didactic methods, must likewise and above all rely on the assistance of divine grace, also recognizes that grace does not destroy nature, and that, consequently, correct catechetical methods cannot be opposed to the didactic rules established for profane science.

It is a fundamental psychological law that intellectual cognition depends, by reason of the sub-

stantial union of soul and body, upon concomitant sensible activity. *Nihil est in intellectu quod non prius fuerit in sensu,*[1] is the old scholastic adage: or, again, in our present state the proper object of the intellect is derived from sensible material objects. A good method, therefore, as Aristotle[2] already remarked, proceeds from the known to the unknown, from the concrete to the abstract. It is an equally fundamental law that a child does not grasp an object at first intuitively or integrally but only in its external outlines, not in one act but only gradually. First there is apprehension, then understanding or conviction, and finally practice.[3] The requirements of the old rhetoricians—first to seek the material, then to meditate on it, and finally to express it—shows the same tripartite division. The various stages in the development of youth, it might be noted here in passing, follow in much the same manner: the child (until about its tenth year) receives impressions; the boy's characteristic trait is the desire to understand: the youth (from about the sixteenth year on) is already intent on working out his plans in practice. The three stages of learning on the part of the child presuppose on the part of the teacher three corresponding teaching modes: presentation, explanation, and application. Finally, every conscious and deliberate act implies the coöperation, more or less intense, of four facul-

[1] *Summa Theol.*, I, Q. lxxxv, art. 1.

[2] "Physica," lib. I, cap. 7; "Metaphysica," lib. I, cap. 2; lib. 170, cap. 1.

[3] M. Gatterer, "Katechetik" (3rd ed., Innsbruck, 1924), 195–197, sums up all catechetical training as follows: Glaubenserkenntnis, Glaubensfestigkeit, Glaubensbetätigung, Erkentniss Christi, Liebe zu Christus, Nachfolge Christi.

ties: intellect, will, imagination, and emotions. The Munich Method gives due consideration to both the cognitive and appetitive side of the child's nature: in the presentation the catechist appeals to the senses and imagination; in the explanation and application, to the intellect and will.

The Munich Method demands, in the first place, that each catechismal lesson should constitute a methodical or *catechetical* unit, that is, revolve around one theme or unit. This does not mean that only one question on the Catechism should be made the subject of one lesson; other questions, related to it, should also be discussed, although they may not receive the same extensive treatment. Nay, it is possible to treat two different topics during the same lesson; yet, they should be sharply differentiated, and explained, not together, but one after the other. In such a case the lesson comprises two catechizations. Conversely, it may happen that at times the treatment of one topic is spread over two consecutive lessons. A catechetical unit, consequently, is determined, not by time, but by internal reasons. The advantage of a methodical unit lies in this: it facilitates the comprehension of the doctrine propounded, and exercises a more lasting influence on the heart. An application adduced only after the explanation of other doctrines has been wedged in between, would not impress the child very deeply. In a well-rounded lesson, the exhortation becomes shorter, and this is also an advantage, since long-protracted exhortations are distasteful to the children.

Catechetical units, however, are not independ-

ent units, each and every one of the same and equal importance. The Munich Method demands that everything be referred to and correlated with Christ, the center of the whole history and doctrine of salvation. It especially insists that the children be thoroughly acquainted with those doctrines which are of paramount importance for the Christian life. In other words, the catechist must avoid the practice of perfunctorily taking question after question, chapter after chapter. For not all doctrines of faith and morals are of equal import for the Christian life: prayer, contrition for sin, and the reception of the Sacraments obviously influence the Christian life more intimately than, for example, the doctrine about the choirs of Angels. If all doctrines were put on the same plane, many pupils would fail to grasp sufficiently the importance of even the capital doctrines, and so live in fatal ignorance of the most indispensable means of salvation.

The catechetical lesson itself includes two preliminary steps. The first, the *preparation* (*Vorbereitung*), demands that the catechist proceed according to the well-known axiom: from the known to the unknown. He must show the connection between the new subject-matter and information previously absorbed. Apperception or association—that is, the adding of new images and concepts to old ones latent in the child's soul —is always an important part of the learning process. Accordingly, the preparation takes the form of a brief repetition or review of knowledge already possessed or of the previous lesson.

This introduction is immediately followed by an indication of the *aim* (*Zielangabe*). In order to arouse the child's attention and interest from the very beginning, to awaken in him a desire for instruction, the subject should be announced in a clear, distinct, and captivating manner. The goal, says Stieglitz,[4] is the star that will shine upon the children as they proceed on the way, the promised land to which they are tending. This practice of gaining the listener's heart from the very outset is based, not only on the catechetical methods of St. Augustine and of the Fathers, but also on the practice of Christ Himself, as exemplified in His talk with the Samaritan woman, with Nicodemus, and with His Apostles after His first apparition to them on Easter.

Having stated the great psychological principles on which the Munich Method is based, and having briefly explained the preliminary steps, we may now proceed to discuss the three essential stages in the method.

I. PRESENTATION (*Darbietung*)

(1) *Perspicuity* (*Anschaulichkeit*).[5]—In order that the children may thoroughly grasp the doc-

[4] "Ausgeführte Katechesen über die katholische Glaubenslehre," (11th ed., Munich, 1922), vii. For an explanation of the Psychological Method consult also Wolff-Habrich, "Der Volksschulunterricht" (Freiburg im B., 1917), 41 sqq.; H. Schmitz, "Die religiöse Unterweisung der Jugend" (Cologne, 1920), 30 sqq.; G. Grunwald, "Philosophische Pädagogik" (Paderborn, 1917), 129; A. Weber, "Die Münchener Methode" (Munich, 1905).

[5] Cfr. M. Gatterer, *op. cit.*, 160 sqq.; F. Krus, "Pädagogische Grundfragen" (2nd ed., Innsbruck, 1920), 321–337; J. B. Hartmann, "Anschaulichkeit in Religionsunterricht" (Munich, 1907); L. Nolle, "Sense of Sight in Religious Education," in *Catholic Educational Review* (1914), 406; *Idem*, "The Sense of Hearing in Religious Education," *ibid.* (1915), p. 26.

trines of faith, the catechist must strive as much as possible after perspicuity. Since all intellectual cognition depends upon concomitant sensible activity, the latter must be all the more taken into consideration when the mind is to gain knowledge of entirely spiritual objects. The child, more than the adult, is dependent on his senses for all understanding and knowledge. Hence, the catechist's exposition must be such that the children see, if not with their eyes, at least in their imagination, that which the teacher expounds.

Perspicuity may be obtained in the following four ways: first, by showing the *things themselves,* as, for example, relics and liturgical objects. Secondly, perspicuity is readily attained by exhibiting *copies of things,* such as statues, wall maps, biblical, liturgical, and historical pictures, models, slides, etc. The pictures should be dignified representations and not surcharged with numerous unimportant details. Colored pictures should always be given preference, because they strike the child's imagination more forcibly. As a rule, the picture should be shown, not before or during the explanation, but after it. Thirdly, explanations are more readily grasped when written on the *blackboard* with the important words underscored; the component parts of a definition are better impressed on the mind when they are written out than when they are merely enumerated orally. Finally, present-day profane didactics also expect much from recourse to *projects* and *drawing* (crib, altar, church, symbols, diagrams, sketches).[6]

[6] Cfr. J. Brownson, "To the Heart of the Child" (New York City, 1918); O'Connor-Hayden, "Chalk Talks or Teaching Religion Graphically," The Queen's Work Catechetical Series (St. Louis, 1928).

(2) *Language* (in all stages of instruction).—As valuable means of visualizing religious truths in oral instruction, historical material and parables are particularly emphasized by the Munich Method. They facilitate the understanding of abstract notions, and offer the best starting point for the explanation. These historical narratives should be drawn from Holy Writ, with which the grace of God is vouchsafed more abundantly, and from the history of the Church, of the Saints, and of Christian life in general. Profane history should not be used except in so far as it is irradiated by faith. Imaginary and fairy tales should be avoided, because they are not vivified by God's grace and are apt to jeopardize the teacher's authority. Historical narrations should not be unnecessarily numerous; far better to recall one event truly illustrative than to relate ten stories in succession which merely arouse curiosity. The story, finally, must not be too long lest the unimportant details draw the child's attention from the main point.

While it would be a mistake to underrate the child's intellectual capacity, it is, as a matter of fact, usually overrated. Unintelligible words and expressions, giving rise to inaccurate and false notions, are employed far too frequently. The psychological law of apperception—that is, the influence exercised by notions stored in the mind on the acquisition of fresh knowledge—must be observed, not only in the stage of explanation, but also in that of presentation. This can be done by using expressions which correlate new objects with others already familiar. A danger against which

the catechist must guard in attempting to come down to the child's level is this: aiming at being readily understood, he gives the truth only in part, because the whole truth would not be so easily grasped. Such a procedure gives rise to erroneous ideas and incorrect notions. On the other hand, the sublime character of the truths which he is imparting forbids the catechist to use slang or colloquial, grammatically incorrect, and undignified expressions. An appropriate language is attained by the reading of good catechetical works; accuracy is assured only by a thorough knowledge of religion and by a careful preparation of the lesson.

(3) *Questioning* (throughout instruction). — With the lecture the catechist should combine the question form. The former, however, takes precedence over the latter, not only in importance, since faith comes by hearing and not questioning, but also logically, since the teacher must first expound a doctrine and then test the pupils' knowledge of it. Questioning has a twofold end in view: first, to arouse the attention of the child and stimulate him to intellectual activity and personal exertion; second, to ascertain whether the child has rightly grasped and sufficiently understood what has been said. Lecturing and questioning should not be chaotically mixed, so that it becomes impossible for the child to distinguish whether the teacher is reviewing or expounding new matter. Further, the doctrine explained should be recapitulated by suitable questions.

In questioning, the catechist should keep to a

golden mean, asking neither too much nor too little. He should interrogate in time all children, both the bright and the dull; if he questions only a few, the majority of the class will feel neglected and lose interest. The more difficult questions may be reserved for the brighter students in order to stimulate their zeal. The question should be addressed to the whole class; then, after all have had time to think, let one child only be called upon. In this wise the attention of all remains centered on the question. To obtain satisfactory results, the question must be simple and definite—that is, it must not ask several things at the same time, nor admit of more than one correct answer. Except when the answer is to be memorized literally, it need not be rejected in a pedantic manner if not given in the desired form. Harsh, sarcastic remarks, like "heavy footsteps on a freshly cultivated garden, crush the weak sprouts." Small children frequently fail to give an answer because they lack the necessary words to formulate it; in that case they should be encouraged to state the answer in language to which they are accustomed at home. Unseasonable questions which might discourage or disconcert the child, or awaken in his mind doubts concerning the faith, must at all times be avoided.

II. EXPLANATION (*Erklärung*)

(1) The intellectual powers of the child are not sufficiently developed to make unaided for right understanding. Whatever they are told, children, especially of the lower and intermediate

grades, readily take for granted. If the explanation is haphazard, false notions are apt to arise in the child's mind, and the enemies of religious education are thus furnished with new weapons. In attempting to make the abstract catechismal formula intelligible to the child, catechists usually follow one of two methods: the exponent of the old analytical method reads, or lets some one read, the catechism text, dissects and analyzes it, resolves it into its component parts and explains each in succession, and finally combines the parts into a whole. The followers of the new synthetic or psychological or Munich Method continue with the story or parable, set before the child in the Presentation; from it they abstract the elements of the doctrine, and by combining these in a final summing-up they obtain substantially the answer of the Catechism; finally, the catechism text is read, and its wording and phrasing explained.

The following reasons are adduced in favor of the Munich Method: first, it is the easiest way for children, because once the doctrine is substantially understood the short abstract text of the Catechism will present no further difficulties. Secondly, it is the more interesting manner of proceeding: the lively interest which a story immediately arouses could never be awakened by the dry catechism text. It is all-important to win the heart of the child from the outset, not only by stimulating his attention and interest, but also by making him enthused for the truth. All this is accomplished by a lucid, lively anecdote, preferably from Holy Writ, containing the doctrine in question. Thirdly, the syn-

thetic method is demanded by the peculiar character of the Catechism as a manual of religion. The statements of the Catechism are terse and succinct, its language is not childlike. The means of bringing the condensed content of the Catechism within the reach of the child is primarily the oral explanation of the catechist. He must supply those concrete details which the Catechism in its brevity cannot offer. Finally, the synthetic method was used, not only by eminent catechists such as Bossuet and Gruber, but also by St. Augustine; nay, it was the method of Christ Himself (Good Samaritan).

(2) *Catechetical Proofs.* — Deep conviction, which is of the greatest importance in the domain of faith, can come only through the knowledge that a truth has been revealed by God. The essential purpose of proofs in matters of faith is, therefore, to show that a given truth belongs to the deposit of revelation. Argumentation in the Catechism must be the production, in favor of the doctrine in question, of the testimony of the Church, Holy Writ, Tradition, and the Liturgy. This conviction of faith will be rendered doubly profound if the child is taught to accept God's word in all its fullness, and, with the help of divine grace, to exercise his will in frequent acts of faith. A proof from reason, on the other hand, is only a secondary argument; it paves the way for faith, upholds it, shields it against attacks, but is in no way its adequate cause. It must never be substitued for the essential primary arguments. One short divine utterance will often carry more weight than many

human reasons; the immortality of the soul, for example, may be proved more easily from the economy of the Redemption than by the most thoroughgoing discussion of the soul's simplicity, spirituality, etc.

With the younger children the words of the Catechism and of the teacher carry complete conviction. Their innate reverence for the catechist, their freedom from prejudice, suspicion, and doubt, and the influence of divine grace, all combine to make long argumentation unnecessary. The maturer children should be given, besides the essential proofs, also the secondary ones, in order to fortify them against the attacks of atheists and heretics and protect them against lukewarmness in faith. Not violent outbursts against non-Catholics but a substantial, clear, and calm refutation of error will forestall the loss of faith.

III. APPLICATION (*Anwendung*)

(1) Impressing the Truth upon the Mind.—(a) *Memorizing.*—Since children learn for life and not for school, the doctrines of the Christian religion must become their abiding spiritual possession. Their knowledge of at least the cardinal truths must be clear and explicit, and not merely general and implicit. Though some catechists have converted religious instruction into a hateful memory task, the fact remains that memorizing and reviewing are necessary if the child is to be permanently benefited by religious instruction.

In the case of younger children, memorizing of

the Catechism should be required only after the matter has been thoroughly explained (although there is no valid reason why even the very youngest children should not memorize the prayers). It is only during the last two or three years in school that children are able to memorize the matter previous to its more extensive treatment in the classroom, since they already possess a certain amount of knowledge which enables them to learn by heart with some benefit. The catechism text should be memorized literally and correctly, because in religious matters much depends on accurate and definite expression. If the teacher is satisfied with an answer more or less faithful to the text, the brighter children will make no special effort, since they can always find an approximately correct answer. Accurate memorizing also curbs the heedlessness of the child and checks his wandering thoughts. In assigning the memory task the mental capacity of the children should be taken into account: rather little well done than too much ill digested.

The Munich Method demands that, in so far as this has not been done by the teacher of the profane branches, the catechist should teach the children how to memorize. They should not read the lesson through mechanically, and then proceed at once to learn it by heart; a "global" memorizing, advocated by some exponents of experimental psychology, demands an energetic attention which is possible only in exceptional cases. A better method is to divide the lessons into paragraphs, ponder over them, recite them aloud with under-

standing and feeling, and only then commit them to memory. Although one can learn quicker in the morning, evening seems better suited for memorizing, because what is then learned is not immediately supplanted by fresh impressions.

(b) *Reviewing.*—The last five minutes of every instruction may well be devoted to a short review of what has already been learned. To avoid mere mechanical repetition, the review should comprise, not only the text, but also the explanation, examples, and application. The catechist should encourage the children to explain in their own words how they understand various doctrines, and how they would put them into practice. He should make good use of the answers given to explain and develop the matter more fully, whenever necessary.

A term frequently used by the new pedagogy in connection with reviewing, is that of immanent recapitulation. This exercise consists in this, that, when discussing a subject, other (logically or morally) correlated subjects explained before are reviewed at the same time. To point out clearly the connection between correlated truths, as well as their practical bearing on the religious life of the child, is a very effective way of strengthening his religious conviction. But it would be wrong and unpractical to make immanent recapitulation an exclusive rule; a connected, thorough, and lasting knowledge of religion comes with frequent and orderly reviewing.

In the case of well-trained Catholic children, examinations are of great value, and help the child to realize the importance of religion. But they also

have their drawbacks. The principal thing in religion is not knowledge but practice, a life in accordance with revealed truth; and of this God alone is judge. Many a child who ranks high in his examinations may in God's eyes be far inferior to a child with poor marks.[7]

IV. RELIGIOUS EDUCATION

Increase in knowledge, as we have just said, does not necessarily imply progress in virtue. Intellectual culture in itself does not mean civilization, nor does morality always go hand in hand with intellectual advancement. The training power of mere knowledge is very limited. Sin, it is true, cannot be banished from the soul unless error and darkness of the mind be first dispelled. True love of God and of His holy law is unthinkable without supernatural enlightenment. But, if a catechist should conclude that his task is done when he has *instructed* his pupils, he is gravely mistaken. "For not the hearers of the law are just before God.

[7] For an exemplification of the Psychological Method in catechismal instructions, consult J. J. Baierl, "The Creed Explained" (Rochester, 1919), "The Commandments Explained" (Rochester, 1920), "The Sacraments Explained" (Rochester, 1921), "Grace and Prayer Explained" (Rochester, 1921); J. Bernbeck, "Katechetische Skizzen" (Munich, 1909); K. Buhlmayer, "Ausgeführte Katechesen für das erste Schuljahr der katholischen Volksschule" (3rd ed., Munich, 1922), "Ausgeführte Katechesen für das zweite Schuljahr" (2nd ed., Munich, 1923); H. Stieglitz, "Ausgeführte Katechesen über die katholische Glaubenslehre" (11th ed., Munich, 1923), "Ausgeführte Katechesen über die katholische Sittenlehre" (10th ed., Munich, 1922), "Ausgeführte Katechesen über die katholische Gnadenlehre" (2 vols., 8th ed., Munich, 1922). A series of lessons according to the Munich Method on Bible History will be found in A. Urban, "Teacher's Handbook to Bible History" (New York City, 1905); K. Raab, "Der Weg Gottes" (2 vols., Donauwörth, 1924). For Church History, consult K. Buhlmayer, "Ausgeführte Katechesen über katholische Kirchengeschichte" (Munich, 1925).

but the doers of the law,"[8] and again "the just man *liveth* by faith."[9] Unless the teacher's instructions grip the child with enthusiasm for the ideals of religion and set his heart aglow with zeal, they will at best degenerate into mere intellectual drudgery.

The intellect, says St. Thomas, is strictly speaking a more noble faculty than the will, and knowledge of God, consequently, is more excellent than love of God. However, it is only in heaven, where we shall enjoy "life everlasting which is to *know* the only true God,"[10] that the intellect will find its proper primacy. As Dante[11] says:

> ". . . Thus happiness hath root
> In seeing, not in loving, which of sight
> Is aftergrowth."

But as long as we are in this world, we see only "in a dark manner."[12] To know God here below means to know a Divine Being according to human measure, to enclose an Infinite Being within the circle of an imperfect mind. It is only by love that we ascend to God as He is in Himself in all the starry splendor of His boundless perfections.[13]

Revelation has been vouchsafed us, not merely for the greater illumination of our understanding, but above all for the uplifting and complete conversion of our hearts. Revealed truth was communicated to us with a divine purpose, namely,

[8] Rom., ii. 13.
[9] Rom., i, 17.
[10] John, xvii. 3.
[11] *Paradiso*, Canto XXVIII.
[12] I Cor., xiii. 12.
[13] *Summa Theol.*, I, Q. lxxxii, art. 3.

the salvation of souls. Consequently, there is no dogma—not even the *Filioque*—which has not a devotional and practical value.[14] Religion is not a mere *formula;* it is *life.* Only motives drawn from revelation can steel the heart to do right, even when caprice, disappointment, difficulties, and temporal misfortune would deter us from virtue. Natural motives of mere "utility," "service," "duty," etc., will never fire the soul unto self-sacrifice and heroism.

The great theological syntheses of the Middle Ages, which to some extent have influenced our Catechism, were abstract, cold, and critical. The great Schoolmen deemed it inadvisable to arouse the emotions in the search for truth. But they were by no means unacquainted with the ethical appeal of the truths which they were discussing. "Grant, I beseech Thee, O Lord," exclaims St. Anselm in his beautiful *Meditatio XI de Redemptione Humana,*[15] "grant that I may taste by love that which I taste by knowledge; that I may feel in the heart that which I touch with the mind." Was not St. Bernard called the *doctor mellifluus* precisely because of that indescribable sweetness, strong and at the same time tender, which characterizes his style and penetrates to the very depths of the soul like divine grace? If in anyone's career the golden thread of doctrine was closely woven into the tissues of a perfect life, was it not in that of St. Thomas? Of him it may be

[14] Cfr. Thomas J. Gerrard, "The Wayfarer's Vision" (London, 1909), 189.

[15] *P. L.,* CLVIII, 769.

said that he wished to know God in order to love; then, because he loved, he wished to scrutinize ever more closely the Object of his affections. His sublime hymns on the Eucharist are, perhaps, the best evidence that lofty speculation and precise didactics did not warp or suppress the affective element in his nature. All these theologians were merely following the first great theologian, St. Paul, who, while expounding the profoundest verities, could still rise to such heights of divine love as to exclaim: "If any man love not our Lord Jesus Christ, let him be anathema." [16]

Religious training must, therefore, ultimately regulate all our actions, feelings, words and deeds, not only in infancy but also in later life. It must purify the imagination, strengthen the will, and ennoble the emotions. It must render the child reverent and obedient, loving and tender, strong to resist temptation, clear in his perception of God as the central object of all his thinking. To arouse and train the Christian conscience of the child, the catechist should constantly apply all Christian teaching to the concrete occurrences of every-day life and draw from it practical consequences suited to the age of the child. This point may well be illustrated by a comparison with the profane branches. In the teaching of a language, for example, it is not sufficient to state and explain the rules of grammar and syntax; that the child may attain the required facility in the use of these rules, he must by frequent exercises apply them

[16] I Cor., xvi. 22.

practically. So too a Christian life demands not only a knowledge but a constant application of supernatural truths and rules.

The application should follow naturally from the doctrine, and not be dragged in by force. It must not be a mere incidental to the explanation. While the application must refer principally to the present life of the children, their later life must also be kept in view. Important applications should be reiterated on different occasions and in different ways until the child's conscience becomes responsive to the doctrines in question (prayer, grace, contrition, etc.). The catechist must use discretion in the selection of applications: a mere enumeration of them might lead to a result opposite to the one aimed at, namely, the deadening of the moral sense. It is only by a careful preparation in theology, meditation, and observation of daily life that the catechist can qualify for this task. He should especially be thoroughly convinced of the following principles on which all training of the will and heart must depend.

A. Virtue of Faith.—The catechist must remember that there are in the baptized child two orders of knowledge: the natural faculty of reason and understanding and a supernatural power of cognition, namely, the infused virtue of faith. The latter is not a special faculty after the manner of the intellect, but an habitual, permanent property of the intellect itself. Together with this habitual virtue of faith, God also infuses into the soul the desire for more complete supernatural knowledge. This accounts for the alacrity with

which children, not prematurely and forcibly corrupted, imbibe Christian verities. Faith, like reason, grows in a threefold manner: in extent, in intensity, and in time. We acquire new truths of faith, see more deeply into the motives of faith, and submit our will to God more completely, so that faith becomes the guiding principle of our lives. While the secular branches may be made valuable assets in the education of faith by means of correlation, the building up of a life of faith is preëminently and directly the work of the catechist.

The child's faith must be based on God's word, on God's authority, and on the testimony of the Church. God wishes supernatural faith to be spread among men—not by means of human speculation as is the case with philosophical truths, nor by means of teachers in the ordinary sense who establish their doctrines by arguments from reason or human authority, nor, finally, by means of private illumination vouchsafed to individuals—but by means of messengers, witnesses, delegates, empowered by God and testifying to objective facts.[17] It was the will of the Supreme Founder of the Church that truths of revelation should be preserved and spread by witnesses whose testimony should be believed because they had seen and heard what they preached, by messengers to whom He had promised the never-failing assistance of the Holy Ghost to preserve them from all error. Hence, the catechist must plainly tell the children that he is a messenger of God and of the Church

[17] Acts, i. 8.

(God, Christ, Apostles, bishops, priests, catechists).

St. Augustine forcibly expresses this truth when he designates catechetical instruction by the word "narration." A "narration" is an objective statement of facts. It is a statement accepted on faith by the hearers because of the credibility of the witness. In conformity with this principle, the Catechisms of the Middle Ages assign the question to the child and the answer to the teacher. This is also the case in the Larger Catechism of Bellarmine. The Church knows and always knew only one way by which men could come into possession of supernatural truth: to receive it from her, to acknowledge and believe it on her infallible authority. The many objections urged against such a thoroughly authoritative religious teaching may be easily answered by pointing to the procedure in other branches of the school curriculum. Not only the pupil, but even the scholar, admits many truths on the authority of others, and not because he has demonstrated them to his own satisfaction. "If we receive the testimony of men, the testimony of God is greater." [18]

The catechist must, therefore, endeavor to foster in the child's soul a feeling of absolute dependence on God and of complete submission to the Church's authority. Besides being an act of the intellect, faith is also a free submission of the will to God's word made known by the Church, the legitimate organ of revelation. The more humble a child is in spirit, the more completely his soul

[18] I John, v. 9.

will open to the light from above, the deeper will faith take root in his heart. Only when the catechist has thoroughly imbued the child with these sentiments will the latter's faith be firm enough to withstand future assaults of doubt. Only in this way will the child acquire the conviction that, while human reason may often fall short, a divine institution cannot err or deceive.

Since the man of faith lives by truth and not by doubt or error, the catechist must carefully avoid anything that would arouse doubts in the child's mind. Thus, it would be wrong to proceed as if everything relating to Christian faith had to be built, as it were, from the ground up, and to propose, first, proofs from reason and only secondly proofs from revelation. The catechist should never use an expression which might imply that the truth in question needs to be demonstrated. When the child comes to Catechism, he has already mastered the preambles in prayer at his mother's knee. If the child hears the catechist treat of God's existence as of an unknown fact which needs to be demonstrated, and is unable to grasp the proofs adduced, the outcome will be doubt and uncertainty. The teacher's aim must be to feed faith rather than protect it, to foster it rather than sustain it. Although he must arm the children with solid arguments against attacks, he should always remember that these are not the bases of their belief.

Excessive and inappropriate questioning may also make religious doctrines appear as doubtful and erroneous. Inarticulated doubts will easily

arise in the child's mind as to whether the teacher is really sure of the doctrine he proposes. Under pretext of answering it, the catechist sometimes formulates a difficulty, without perceiving that his answer, being abstract and subtle, is beyond the grasp of his hearers who are not prepared for such delicate distinctions. Doubt in the children's minds will again be the inevitable result. If the pupils live in a class of society where objections are common, the catechist should explain with the greatest possible clearness the doctrines which these errors attack, without however becoming antagonistic in his attitude. The mists of error will not overcome the luminous power of those truths.

B. Unction in Catechization.—An instruction is said to be full of unction when it reacts deeply upon the heart and calls forth religious emotions which permanently influence the will. True religious feeling has nothing in common with undue excitement, idle vanity, unreasoned zeal, hollow semblance, and simulation. Two factors concur in its production.

(a) *Prayer.*—Since the means must be proportioned to the end, man's natural faculties of intellect and will cannot elicit a supernatural act, unless they are first elevated to the supernatural order by grace. Children cannot make an act of faith or observe the commandments without the help of grace. The catechism lesson is an occupation on which depends the salvation of many precious souls fashioned after God's image and redeemed by the precious Blood of Christ. Such a task surely demands the assistance of the Holy

Spirit,[19] and should always be preceded by a fervent prayer.

(b) *The Catechist's Personal Fervor.*—If the teacher remains cold in the presence of the truths and facts of faith, the instruction will become dry and uninteresting. One can hardly expect great fervor on the part of pupils, when they see their teacher indifferent. Children instinctively doubt the reality of something treated in a perfunctory manner. If, on the other hand, the catechist's heart is gripped by enthusiasm for the ideals of religion, this inward fire will soon become manifest and inspire the hearts of the children.

C. Motives.—A motive, as here understood, is the inherent power of a religious truth to counteract all inclinations to sensuality, its compelling force to arouse love for the things of eternity, and its ability to lift souls from heaven to earth. Since revelation was vouchsafed us for the uplifting and complete conversion of our hearts, the motives most effective in influencing the child are those derived from this source; for example, the love of God as made manifest in the work of our redemption, His greatness which demands our unconditional submission, etc. The catechist must cultivate in the child a joyful inclination of the mind and heart to submit in everything to God's will. It is not sufficient to teach the child what the precept commands or forbids, and what means should be used to observe it. He must endeavor, besides, to arouse in the child's heart a love and willingness to keep God's will, aversion and fear of transgress-

[19] Cfr. J. Rutché, "Saint-Ésprit et l'Éducation" (Paris, 1928).

ing the same. If the truth in question does not directly contain any precept (as, for example, the attributes of God), the teacher must by careful meditation determine in what manner it is to be applied to the child's life.

Care must be exercised in religious training not to insist excessively on the utility motive, or to endeavor to cultivate morality in the children by pointing out to them the temporal benefits or evils consequent upon a given action. Such training eventually develops astute egoists who will not shrink from duplicity and injustice. It turns the impressionable heart from God and centers it on a debasing selfishness. Furthermore, worldly calculations often miscarry. Men who serve God only for earthly rewards will in time of misfortune and hardships become disappointed, revolt against God, and lose their faith. Natural motives, temporal advantages accruing from the practice of virtue, and the evils consequent upon sin, should be mentioned only as secondary factors. They should be treated as revelation demands: temporal happiness or unhappiness as consequences of virtue and vice are indeed rewards and punishments ordained by God's love and justice, but yet they are but partial and preliminary to the full retribution of eternity.

In perhaps no other catechismal lesson is the utility motive so unwittingly emphasized as in that on the Fourth Commandment. The motives presented to the child are often the following: When you were a child, you were entirely helpless without your parents; even now when you have grown

up, you cannot provide for yourself; hence, see how much your parents do for you, how they love you, and how much you should love them in turn, etc. This procedure is erroneous, because it is based entirely on egotistic, selfish motives. If the commandment of God and Christ's example are adduced at the end, they can make little impression and appeal. The correct method is to base the instruction from the outset on God's authority and revelation. After having explained the first three Commandments of the Decalogue relating to God, the catechist should note that after God we owe most to our parents. After our heavenly Father made us, He gave us a father and mother, who take His place and care for us. We must obey and love them, for by doing so we shall merit God's approval. To grieve them would be to grieve God, etc.

The catechist who in dealing with sins of impurity emphasizes primarily the harmful effects of this vice on mind and body, likewise appeals to merely natural motives. The presence of God and of our Guardian Angel, the dignity of the body as a temple of the Holy Ghost, the sanctification of the tongue and heart by Holy Communion, the future resurrection, the Deluge, Sodom and Gomorrha—these and similar motives should receive first attention. The child must understand that mortal sin is always and above all an offense against an infinitely good God, and that it entails eternal punishment. The will of God, manifested in the enactments of legal authority,[20] must always

[20] Cfr. Rom., xiii.

be the basic motive for the child's obedience to teachers, civil superiors, etc. God's omnipresence and His absolute justice—and not mere human respect or anxiety about one's social standing—are the only effective and constant antidotes to lying, cursing, swearing, etc. In all these sins and virtues it is the Godward aspect which must receive primary emphasis.

The ultimate aim of all motivation is love of God. According to St. Augustine, all catechization must aim at making the children understand how much God loves them and desires in turn to be loved by them. For nothing incites us more to love than the thought that we are loved in return. "Quis amantem non redamet?" Obedience and love have more salutary effect upon children than fear. A pure and stainless heart is more easily influenced by a feeling of gratitude and love than by any consideration of eternal damnation. Since self-conceit and pride of the human heart are the great obstacles to divine love and to all supernatural life in general, the catechist must strive at an early date to cultivate humility in the hearts of his charges by recalling to their minds the examples of abnegation and humiliation of the Saviour.

There are two false conceptions of divine love which the catechist must avoid. The first belittles God's justice, and substitutes a sickly sentimentality for God's love of us. The other is an extreme rigoristic conception of divine love, and owes its origin to Jansenism. It maintains that perfect love of God should in no way be influenced by considerations of our own welfare. It must not

be based on the blessings received from God or on gratitude, but must be exclusively concerned with God Himself. This rigoristic conception is neither Scriptural nor psychological. Holy Writ exhorts us to love God "because God hath first loved us." [21] Consideration of God's favors is the surest way to a perfect love of God. Whoever meditates on God's gifts to us, especially the Incarnation and Redemption, is spontaneously drawn to love the Giver.

Some catechists erroneously maintain that certain doctrines (such as God's omniscience and omnipresence, the Blessed Trinity, original sin, etc.) are too obscure for children, and hence unnecessary and unpractical. If this theory were applied strictly, we would have to conclude that an extremely small number of supernatural truths are to be offered to children, since most of them are beyond the reach, not only of children, but also of adults. Besides, if a truth were altogether incomprehensible, it would be useless to attempt to learn it. The very limitation of the child's mind is a distinct advantage in the upbuilding of faith. The child is not hampered by intellectual pride, and faith can develop freely in his soul. The child's soul in its baptismal innocence and grace is spontaneously drawn to sublime supernatural doctrines, to prayer, and to divine services.

The questions of Extreme Unction, Holy Orders, Matrimony, and the Precepts of the Church, should likewise be explained. It is not necessary that the children be taught everything

[21] I John, iv. 19.

concerning the duties of the various states of life. But some training in this regard is necessary in order that the children may readily fulfill these commandments in later life. Since the children's future life is intimately bound up with their early training, they must, while still young, be impressed with the conviction that they stand in the presence of a divine doctrine. They must learn to make acts of submission to the divine will, and of firm purpose to perform their duties through life. To reserve such teaching for sermons would be to leave a good deal to chance, for who can guarantee regular attendance at sermons? Furthermore, since human passions wax stronger all unseen, their growth must be forestalled by timely instructions; they must be suppressed before they have come in conflict with duty.

The Munich Method has gained numerous followers, not only in Germany and Austria, but all over the Catholic world. The good results which it has brought about cannot be overestimated. Inquiries into present conditions have been stimulated, widespread interest in catechetical work has been aroused, and a general demand for better-trained catechists—teachers capable of developing the mind as well as forming the heart—has arisen. Owing to the Munich Method, Catechisms are being revised according to the accepted laws of pedagogy. Kinkead's series of Baltimore Catechisms, for example, seems to be influenced by the principles of the Munich Method. Father Yorke's text-books of religion are likewise an application of the principles of the Munich Method to the

teaching of the Catechism; the child is led by a story, explanation, and picture to the abstract catechismal formula, which is then memorized.

In so far as it is based on well-known and firmly established psychological principles, the Munich Method is unimpeachable. And why, after all, should religious training follow its own individual way, and not profit by the latest profane didactic methods? We readily grant that the doctrines of Jesus Christ and profane learning cannot be placed on the same level, and that the religious teacher, while making use of profane didactic means, must also rely on the assistance of divine grace. But it is also true that grace does not destroy nature, and that, consequently, correct catechetical methods cannot be opposed to the didactic rules established for profane science. Now, in what manner is religious instruction often imparted to our children? Frequently, it is a mere process of cramming the memory and of a scrupulously accurate reproduction of verbose and abstract formulas, which the children can hardly pronounce, much less comprehend. Many children repeat answers of the Catechism in the same glib and thoughtless way as the altar boy recites the *Confiteor* and strikes his breast. Their hearts and wills are left as cold and untouched by these daily intellectual drills as by the multiplication table. Nay, the worst rascals often give the best answers in Catechism. Frequently these exercises of verbal memory, instead of developing in the child the right Catholic instinct, end in making religion itself an insufferable bore. The abstract forms,

instead of promoting growth, turn out to be non-functional memory loads and dead accumulations which paralyze and crush the mind. Would any one try to make adults believe that they can grasp the sense of a statement, not by an exercise of reason or understanding, but by an exercise of memory? "The child will retain the words," it is said, "and later, as his intelligence matures, he will realize the force of them." One might as well feed a piece of solid food to a mere infant, and say that, when he grows up, he will digest it.

We would not for a moment wish to imply that modern theorists were the first to recognize and apply the psychological principles of education, and that catechetics should be brought into exact line with the teaching of secular subjects. The truth is that educators are coming to adopt the principles of a method which, not only the Catholic Church, but Christ Himself followed. In fact, nothing is more surprising than, for example, the frequency with which Christ prepares by a parable for the literal statement of a sublime truth. Christ could have proclaimed His doctrine in exclusively literal terms, or in formulas more precise than the most technical language ever used by a theologian. But no! He usually introduces His hearers to a profound spiritual lesson or truth by means of a parable, which He draws from the facts of nature or from ordinary human experience. To the lawyer's literal inquiry, "Who is my neighbor?" [22] He answers with a parable. He meets in the same manner the unuttered question in the

[22] Luke, x. 20.

mind of Simon the Pharisee concerning the sinful woman.[23] He appeals to the most vital interests of His hearers' minds and hearts. He speaks to the shepherd of the sheepfold, to the vine-dresser of the vine, to the fisherman of his nets, to the lawyer of the law, to those steeped in prophecies of their fulfillment, etc. In this way the interest of His hearers was gradually aroused, an attitude of expectancy created, their desire to know stimulated, until unconsciously they were prepared for the enunciation of the spiritual truth. Thereafter, every new experience and contact with the objects and events of the parable served to impress more deeply upon their hearts the truth of Christ's message. These experiences, furthermore, were proper not only to the times of Christ but to all ages; if they served as vehicles of sublime spiritual truths then, why should they not be used as means of teaching the same unchangeable truths today?

It is true that the enthusiastic supporters of the Munich Method have in certain cases exaggerated the use of the parable. The abundance of examples and comparisons may lead the catechist to pay more attention to variety than to unity, to appearances than to reality. In view of the intellectual greediness of the child, clear, correct, and thorough instruction may give way to amusement. Hence the repeated insistence of the Munich School that the story be truly illustrative, that the details be not too numerous nor emphasized to the extent of absorbing unduly the child's attention—in a word, that the story be a means to an end, and

[23] Luke, vii. 41.

not an end in itself. Furthermore, the Munich Method does not in any way minimize the value of memorizing. A religious lesson directed by the Psychological Method should naturally and logically issue in the catechismal answer. The terse and concise formulas of the Catechism are more easily impressed upon the mind, and misunderstanding and errors are thereby more easily avoided. In fact, it would be impossible to give a satisfactory survey of Bible History, unless its salient features were summarized as they are now in the Catechism.

It is also objected at times that under the Munich Method, at least up to the Application stage, the child is almost entirely passive and receptive. The tendency of modern pedagogy is to ingrain ideas less through reasoned expositions than through the child's coöperation and self-activity. Meaning of concepts and truths is built up by actual experiences. Learning by listening is supplanted by learning through doing. Subject-matter is presented as experience to be lived rather than as formula to be memorized. Unlike the Munich Method, which engages only the senses of sight and hearing, the defenders of the "Arbeitsschule" appeal to the whole child with all his senses and faculties. The development of the intellectual powers must progress with the development of the physical powers. By striving to educate the children for life, the "Arbeitsschule" may in truth be considered as a "Lebensschule." [24]

The exponents of the Munich Method, however,

[24] Cfr. F. Weigl, "Bildung durch Selbsttun" (2 vols., Munich, 1923).

are the first to realize the value of the "Arbeitsprinzip": "Lernen durch tun" (Learn by doing). Action, according to Gatterer,[25] has a twofold purpose in the "Lebensschule": it is the beginning and the end of the instruction; action leads to understanding and understanding to action. In so far as the children actively and personally coöperate in the acquisition of a truth or concept, action has a didactic value. When the truth or knowledge attained is applied to conduct and life, action takes on an educational value. Catechization, the same author tells us, must be thoroughly an "Arbeits- und Lebensschule."[26] The "Arbeitsprinzip" must enter not only into the application, but also into the stages of Preparation and Presentation.[27] The truths of revelation were vouchsafed us, not merely to increase our knowledge, but also, and above all, to convert our hearts and transform our conduct. The "Arbeitsprinzip" will aid the catechist in attaining the twofold end of catechization, namely, knowledge and practice of the faith.

But the "Arbeitsprinzip" also has its limitations. To handle all catechetical material according to this principle would demand much more time than is or can be alloted to religious instruction. Again, it is questionable whether the principle as such ought to be applied in teaching such doctrines as the Trinity, Incarnation, Sacraments, etc.[28] Furthermore, faith comes by authoritative

25 "Katechetik" (3rd ed., Innsbruck, 1924), 183.

26 *Ibid.*, 185.

27 *Ibid.*, 221, 234.

28 The author of "Religion Hour" (Chicago, 1928), pp. 14–15, correctly remarks: "Dramatization will be conspicuous by its infrequency, if not, indeed, by its absence. This form of expression has taken a firm

teaching and by learning, not by playing. Whereas secular education emphasizes and is satisfied with external activity, in catechization the invisible grace of the Holy Ghost and the inner acts of virtue are of primary importance. Without these all external catechetical activity would be mere hollow semblance. To be effective in catechization, the "Arbeitsprinzip" must unite the mind and heart to God. It must impress supernatural truths upon the soul in such a way that the child, whether at school or at home, whether in private or in public life, will be guided by the thoughts and maxims of faith, derive strength and comfort from them, and, in a word, live by them.

hold in some places, including at the present time a so-called dramatization of the Sacraments. I am unable to feel that the Sacrament of Baptism, for example, means more to the six or seven-year-old boy who has impersonated a priest, poured water upon a doll's head, and substituted cold cream for holy oil. It is agreed by many students of child psychology that only those things should be used for class-room dramatization which will not suffer in any way from the crude handling of children. Is there a danger that dramatization of the kind that I mentioned will render that which is sublime, ridiculous in the eyes of our children? From what I hear, I fear so."

CHAPTER IX

THE EUCHARISTIC METHOD

The principal points of the Eucharistic Method have been synthesized and clearly presented by the saintly Belgian priest, Dr. Edward Poppe (1890–1924), in his work, "La Méthode Eucharistique."[1] This work places its fundamental principles within easy reach of priest, catechist, and teacher. While a student at the Séminaire Léon XIII in Louvain, Abbé Poppe became imbued with the liturgical spirit at the Benedictine Monastery of Mt. Cæsar. There he learned to understand and appreciate the essence of liturgical worship, the value of the Missal for prayer and meditation, the meaning of ceremonies, and the beautiful arrangement of the ecclesiastical year. Later on, as a priest and catechist, he frequently conducted the children to church, and carefully explained to them the various sacred objects, books, vestments, etc. He translated and explained to them the liturgical prayers, so that the little ones might better understand the grandeur and beauty of the Mass. He exhorted the children to receive Holy Communion frequently, for it is an integral part of the Mass.

1 "La Méthode Eucharistique" (2nd ed., Averbode, Belgium, 1924); cfr. also B. Van Havere, "Une Âme-Apôtre" (Termonde, Belgium, 1926); "Manuel du catéchiste eucharistique"; "La direction spirituelle des enfants" and "L'Ami des Petits" (Averbode, Belgium).

The promoters of the Eucharistic Crusade in Belgium, and especially the Premonstratensian Abbey of Averbode, were inspired by the Eucharistic Method in organizing their apostolate of Frequent Communion. By the spoken and the printed word they instructed their followers and members in Eucharistic life and practice. Their untiring devotion is being crowned with remarkable success. The Eucharistic spirit is being gradually introduced into various Belgian associations and schools. This widespread acceptance of the Eucharistic Method is due to the fact that it does not try to supplant current catechetical systems, but rather to animate them with a supernatural spirit, endow them with supernatural energies, and bring men to a realization of their supreme destiny.

Strictly speaking, there is nothing new in the Eucharistic Method as regards its means and procedure. The supernatural means which it utilizes —the Holy Mass, Holy Communion, the Sacraments and sacramentals—are as old as the Church. The Method is called "Eucharistic" because of its special effort to apply in the Catholic education of youth the Pontifical Decrees concerning Frequent Communion. Its pedagogical procedure, which is inspired by the law of the specialization of effort, is likewise intimately connected with Catholic ascetical tradition. The Method does away with the barrier existing between the Sacraments and natural pedagogical procedure.

Christian education is defined by Dr. Poppe as the "methodical reformation of the child, deformed because of original sin, in order to conform

him to Christ."[2] The Eucharistic Method is based on the principle that the actual condition in which we must work out our salvation is one of fallen and repaired human nature. Christian training is the gradual restoration in us of the divine image defaced by sin. This gradual conformation of the child to Christ must be both external and internal; it must affect the child's private as well as public life. In his strictly religious relations with God and the Saints, in his domestic relations with his parents, brothers and sisters, in his social relations with his classmates, friends, and enemies, in his civic relations with fellow-citizens and civil superiors, in his parochial relations with the clergy and the faithful, the child must learn to conform his mentality to Christ's doctrine and his conduct to Christ's precepts, counsels, and examples. Because this conformation to Christ's image is a supernatural task, Christian education must be supernatural both as to its means and its end. Without the grace of the Holy Ghost, our natural efforts would remain absolutely inefficacious. "Without Me you can do nothing."[3] The catechist must, therefore, recommend his children to God in his daily Mass and prayers. He must not only speak to the children of God, but he must also speak to God about the children.

I. DOGMATIC PRINCIPLES

The primary source of all graces, and especially those necessary for education, is the

[2] *Op. cit.*, 17.
[3] John, xv. 5.

Most Blessed Trinity. The meritorious source is the Supreme Sacrifice of the God-Man, the Sovereign Pontiff and Unique Priest, Jesus Christ, born of the Blessed Virgin Mary. The Sacrifice of the Cross, so frequently recalled to us by the sign of the Cross, is verily the source of all graces. As High-Priest forever, Christ conferred on Peter, on His Apostles, and on their successors, His mission and His powers, especially the powers of teaching, sanctifying, and governing all men. Throughout the ages Christ continues to teach, sanctify, and govern by means of the hierarchical priesthood. Through the ministry of the sacerdotal hierarchy, the graces of Calvary are renewed and applied to us in the Holy Sacrifice of the Mass. The Mass is the center of the Liturgy and of our Christian life. In the words of St. Thomas,[4] it is the end and consummation of all the Sacraments. It renews the Passion and Sacrifice of Christ in virtue of which the Sacraments operate. The priestly hierarchy is also the direct and official heir of the educative mission of Christ. The educators exercise their apostolate dependently on His doctrine, precepts, and graces. The lay catechist and the Sister have the great honor of being the collaborators and helpers of the priests.

Catholic education must, therefore, be characterized by a hierarchical and Eucharistic spirit. In the church, in the confessional, in the pulpit, and at catechetical instruction, the children must see in the priest the representative of Christ.

[4] "Summa Theol.," III, Q. lxv, art. 3; Q. lxxiii, art. 3.

Again, just as the Sacrifice of Calvary is the center of all history, so the Holy Mass must be the center and source of all the supernatural and educational energy in our lives. The life of the pupils, as well as of the educator himself, must center around the Holy Sacrifice of the Mass. The children should realize that they should assist at Mass not only on Sundays, but also on weekdays whenever possible. They should be taught to direct their thoughts to the Sacrifice of the Mass continually being offered in different parts of the world, and to unite their actions with it. The most intimate manner of participating in the Sacrifice of the Mass, the most effective means of profiting educationally by the Holy Sacrifice, is Holy Communion, an integral part of the Mass, and the most noble of Sacraments. The children should, therefore, be urged to receive Communion frequently, to prepare themselves for it worthily and to profit by its graces fully.

Grace itself, however, is not sanctity and perfection, but only the principle of sanctity and perfection. It must be applied to the child's conduct, and developed according to his temperament and capacities. It must be used methodically for the correction of the child's defects, and for the acquisition of Christ's spirit and virtues. Only in this way will the graces of the Mass, of Communion, and of the other Sacraments obtain their full efficacy, and render the child externally and internally conformable to the life of Jesus Christ, his Model. But by what pedagogical processes are these graces to be applied to the child?

II. PEDAGOGICAL PRINCIPLES

Pedagogy and ascetical theology tell us that it is impossible to acquire simultaneously all virtues or to correct simultaneously all defects. The energies of grace as well as the attention and forces of the individual must be applied to a particular determined point of life, namely, a dominant defect or the virtue opposed to it. The particular point is determined and controlled by the conduct cards (*cartes de conduite*), the weekly accounts (*billets de la semaine*), and the weekly examination of conscience (*revue hebdomadaire*). The "particular point" is applied, not only in direct, but also in occasional instructions. Let us briefly describe these pedagogical aspects of the Eucharistic Method.

A. Conduct Cards (Cartes de conduite).[5]—The teacher has a number of cards printed or typed, and gives one to each child. Each card bears an appropriate message under the form of a wish from Jesus:

> My child,
> Jesus demands of this week:
> that you obey promptly in school.

These conduct cards enable the teacher to find and determine the "particular point." School discipline, and the conduct of the child at home, on the street, and in the church, can successively be the subjects of these cards. The cards printed for the Belgian schools by the Abbey of Averbode are adapted to the liturgical seasons and to the occu-

[5] Cfr. "Les series de cartes de conduite" (Averbode, Belgium).

pation of the child. The different series concern the following points: (1) Conduct at church (Mass and Holy Communion); (2) Mortification (Lent); (3) the Dead (November); (4) Conduct at home (vacation); (5) Discipline at school; (6) Principles and truths (doctrinal points).

On a determined day in the week the particular series of cards is placed in a beautifully decorated basket. The children draw a card from the basket, but refrain from reading it until each child has drawn his or her card. When the drawing is completed, they turn over the card, and each reads his in silence. The teacher then recites a prayer that each child may successfully apply the particular point to his daily conduct. The card is then carefully put away in the desk. From time to time, either before the morning exercises or before dismissing the pupils, the teacher reminds the children of the card and of its particular message. The children may be taught to express and write their particular point in the form of a maxim or ejaculatory prayer. If the particular point is "meekness," the maxim will be: "Be meek," and the ejaculatory prayer: "Jesus, meek and humble of heart, make my heart like unto Thine." To maintain an intimate correlation between education and the sources of grace, the teacher encourages the children to recall the particular point especially during Mass and Holy Communion. The good resolutions connected with the Sacrament of Penance should also center around the particular point.

B. The Weekly Account (Billet de sem-

AINE).[6]—The "billet de semaine" is a written account of the child's personal conduct during the week. It initiates the children into the examination of conscience which they will practise later on. By means of this exercise the children learn to control the particular point as well as their spiritual life, and to correlate their conduct with Mass and Holy Communion. The aim of the "billet" is to center their whole life and all their spiritual exercises around the center of the Liturgy, the Holy Eucharist.

The exercise is carried on with the greatest discretion and without flattery or hypocrisy. The children are encouraged to write the "billets" sincerely before the eyes of the omnipresent and omniscient God. The children never sign the "billet," and the teacher never refers to an individual fault written thereon. After the "billets" have been distributed and filled, they are gathered in a box and placed before the statue of the Sacred Heart, of the Blessed Virgin, or of St. Joseph. On the first Friday of the month and during the Forty Hours' Devotion they are placed before the Blessed Sacrament. A word of exhortation is then addressed to the children and an appropriate prayer said. The "billets" are later on burned, or cut into pieces and strewn before the Blessed Sacrament during processions.

C. Weekly Examination of Conscience (Revue hebdomadaire).[7]—The "revue hebdomaire" is a collective examination of conscience in the form

[6] Cfr. "Les billets de semaine" (Averbode, Belgium).
[7] Cfr. "Les statuts de C. E. pour adultes" (Averbode, Belgium).

of a conversation with the Eucharistic Christ. It is an efficacious method of replacing the "billet de semaine," when the latter cannot be applied with success. The exercise is thoroughly explained before applied, and the director illustrates by examples how each one in the secret of his heart is to answer the questions. At the opening of the exercise the director reminds the audience and children that they are in the presence of God. Only a few apposite questions are chosen for each exercise. They are adapted and supplemented by the director according to the needs of the participants. The ultimate aim is to enable the pupils to make an examination of conscience without the aid of a director or questionnaire. This collective exercise is made preferably before the Blessed Sacrament. It is during these precious moments that the Eucharistic Christ coöperates most efficaciously in the renewal of our spiritual life.

III. THE PARTICULAR POINT

The procedure of the "particular point" must be intimately correlated with all catechetical training and with Catholic education in general. The Eucharistic Method comprises in different proportions three inseparable elements: explanation, application, and the aid of the supernatural factor (Eucharist, Sacraments). In every educational process we explain, apply, and furnish the means of carrying out the application. The practical direction or application of the lesson to the pupil's conduct is realized through the method of the par-

ticular point. The particular point must be designated and concretely determined in all direct teaching, in occasional instructions, and in the teacher's individual relations with the pupils and parents.

A. Direct Teaching.—(1) *The Catechism.*—The catechism lesson is from the very outset correlated with the Eucharist. The teacher reminds the pupils of the morning Mass and Communion, and points out that those children who have participated in the Sacred Mysteries will understand the lesson more easily. Those who have failed to do so, should supply the deficiency by a Spiritual Communion, and correlate the prayers before class with the particular benefit they hope to derive from the lesson. In explaining the lesson the teacher aims to be dogmatically correct and accurate. He has frequent recourse to the so-called intuitive processes, to narrations and descriptions. From time to time he conducts the children to church in order to explain to them the altar and the various sacred objects used in the liturgical services. He exhorts the pupils to deduce from the lesson explained particular resolutions applicable to themselves. The best resolutions are written on the blackboard, and one point of general application is chosen for the whole class. The teacher then reads aloud the other points, pauses after each one, and lets the children choose in silence the resolution best suited to them. This individual application is made only once a week, and the children are urged to offer up their Mass for the intention of living conformably to the lesson and resolution.

(2) *History.*—The events narrated from Old

Testament *Bible History* are correlated with the future Messias and with the New Testament. The children are taught to judge Old Testament facts and events from a moral and Christian viewpoint, and to apply the lesson to themselves. In other respects the procedure, especially for New Testament Bible History, is the same as in the catechism lesson. The fact and events of *profane history* are likewise considered from a moral and Catholic viewpoint. The teacher strives to arouse the aversion of the children for reprehensible acts, and to excite in them a desire to imitate beautiful and noble deeds. The teacher is always careful to correlate the good resolution with the prayers after class and with the Mass and Communion of the morrow.

(3) *Profane Subjects.*—The other profane subjects are likewise intimately correlated with religion. In *arithmetic* the teacher introduces problems of everyday life, and suggests moral and Christian solutions and applications. In *geography* the teacher frequently refers to the Creator, the First Cause of all things, and strives to arouse in the children gratitude towards God. He points out the missionary countries and the civilizing and uplifting influence of the Church, indicates the apostles and saints of a given region, and describes with the aid of pictures the notable sanctuaries in a particular locality. In *reading, writing,* and *penmanship,* the teacher is careful to introduce from time to time maxims and subjects of a moral and religious nature.

B. Occasional Instruction.—Whether it be

the child's personal life with its daily responsibilities and little contrarieties, or family life, or social life, or parochial life, the children are taught to consider every event and situation from a supernatural and Christian viewpoint. They are directed to correlate all events and problems with their interior and exterior apostolate and with their life vocation. They are urged to offer up their Mass and Communion, their prayers and mortifications for the satisfactory solution of the problems of the day. They are exhorted to discuss those same problems with one another and with their parents, but always from a supernatural viewpoint. They are asked to reflect how they would proceed, or how they intended to proceed when confronted by similar difficulties.

C. Relations with Pupils.—In his *individual relations with the pupils* the catechist should base all encouragements, counsels, reprimands, and punishments on the supernatural motive of love for Jesus. In dealing *with the children's parents* he should exhort them to coöperate by their vigilance, example, and prayers in the work of the Christian education of their children. If the conduct of a pupil is unsatisfactory, he should call upon his parents personally and impress upon them the importance of their coöperation and aid. Before vacation he should warn the parents of the dangers of this period of liberty. He should remind them of their obligation to send their children to Mass, Confession, and Communion. He should induce them to supervise the children's amusements. From the pulpit he should occasionally address

words of exhortation to parents, and to women's sodalities, etc.

The methodical influence which the Eucharistic Method exercises over children is sustained and intensified by a group or *nucleus of the élite.* The nucleus is public or secret according to the mentality and dispositions of the pupils and the will of the superior. By its apostolate it assures a Christian spirit and good habits among the mass of students. The number of members is very restricted and the conditions of entrance severe. The members must carefully observe all the regulations and rules of the school, live in peace with their companions, hear Mass daily, receive Communion weekly, etc. In order to exercise efficaciously this supernatural apostolate among their companions, members of the group receive additional spiritual instruction outside of class at special reunions. The spiritual director and confessor who knows his penitents intimately likewise exercises an important part in the spiritual formation of these élite. The nucleus of the Eucharistic Crusade considers Eucharistic life as the principal means of the apostolate. All groups consider grace as the indispensable element of all success.

The success of the method depends to a large extent also on the spiritual life, exemplary conduct, and willing coöperation of the *educator himself.* Holy Mass and Communion, devotion to the Blessed Virgin Mary, daily meditation, and even mortifications must be to him invaluable resources in his sublime work. His motto must be the words of the Divine Pedagogue, Jesus Christ Himself:

"He that shall *do* and teach shall be called great in the kingdom of heaven";[8] "For them do I sanctify Myself, that they also may be sanctified in truth."[9]

In our description of the Eucharistic Method we have frequently noted the constant correlation of its pedagogical principles with the graces of the Eucharist. In conclusion, we would call attention to what may be considered an extrinsic association of education with the Eucharist, namely, the "Dial of Sacrifice" (*Cadran du Sacrifice*).[10] The "Dial of Sacrifice" is a pedagogical means of teaching the child to refer to the Sacrifice of the Mass all the exercises, actions, and sufferings of the day. The Dial, no matter at what time of the day, reminds them of the country where Christ is being offered for us, and where He is dispensing light, strength, and grace. The Sacrifice of Christ, continually offered all the day long, becomes the center of the child's life, and exercises a powerful influence over his mind and heart. A glance at the Dial of Sacrifice is often sufficient to procure silence, attention, and the proper demeanor among the children. How often children suddenly stop a dispute, when struck by the thought that at that moment Jesus is renewing His great sacrifice in some missionary country, and place their little sacrifices and mortifications on the paten actually being raised by the priest! Christ thus becomes for them the Universal Mediator through whom they offer up their prayers and actions to the Heavenly

[8] Matt., v. 19.
[9] John, xvii. 19.
[10] "Le Cadran du Sacrifice" (Averbode, Belgium).

Father. Their desire to assist at the Mass actually being celebrated becomes spontaneously a Spiritual Communion. The Dial leads them to appreciate better the value of the Mass, and inspires them with a desire to assist at it more worthily and more frequently. In this way the children are gradually conformed to Christ, their Model, in both their internal and external life. Holy Church, the Mystic Body of Christ, becomes itself conformed to its Divine Head and Chief.

CHAPTER X

DR. SHIELDS' "PRIMARY METHODS"

Even in Catholic circles one frequently hears the assertion that the curriculum of a Catholic school is in every respect the same as that of secular institutions except for the half-hour's daily religious instruction; remove the latter and a Catholic school will in every way resemble a non-sectarian school. No one, perhaps, has combated this false and dangerous theory so thoroughly and systematically as the late Dr. Shields, an original thinker and an educator of rare ability. "The fatuous policy that is sometimes followed in Catholic schools," he says, "of copying the curriculum of the de-Christianized school, and adding to this a half-hour's religious instruction each day, can scarcely fail to destroy effectively the roots of Catholic faith in the lives of children entrusted to these schools by confiding parents." [1] It is not our purpose in this brief summary to initiate the teacher into the use of Dr. Shields' Books and Readers. We shall merely attempt to determine the fundamental principles which underline his system, and briefly show how he applied them.[2]

[1] "Teachers Manual of Primary Methods" (Washington, 1912), 100–101.

[2] Dr. Shields' Method had a triple source. It was based, first, on meditations on his childhood experience. Dr. Shields was one of those

I. PRINCIPLE OF CORRELATION

The principle of correlation, according to Dr. Shields, demands that, after the analogy of organic life,[3] each new thought element be related to the previous content of the mind, not merely along structural lines, but in a relation of reciprocal activity. In other words, each new idea must be so related to the previous mental content as to shed its light upon every item of previously assimilated knowledge, and be in turn illumined by the light falling upon it from truths that already hold a place in the structure of the growing mind. One of the most important functions of a primary text-book should be the help which it gives the teacher in

children whom mistaken methods and the misunderstanding of parents and teachers made a victim and dullard (cfr. his autobiographical volume entitled, "The Making and Unmaking of a Dullard," Washington, 1908). His teaching method reflects his own bitter life-story, and attempts to avoid the causes which kept him a failure. The second source of his method was his scientific study of biology. He devoted his post-graduate studies at Johns Hopkins University principally to this science. His educational outlook and philosophy are profoundly influenced by biology (cfr. his "Philosophy of Education," Washington, 1917). Lastly, Dr. Shields, as well as his intimate co-laborer, Dr. Pace, look to Christ as the Model Teacher and derive their inspiration especially from Christ's parables.

[3] Dr. Shields' explanation of the origin and value of the principle of correlation is clearly inspired by the biological sciences: "Owing to the growth of the biological sciences, and under the influence of the doctrine of evolution, the principle of correlation has recently taken on a new meaning. Its connotation has ceased to be wholly morphological; it has, in fact, become predominantly physiological. . . . In the development of the mind, as in the development of organic life, the old teleology is reversed: the organ is now commonly regarded as the result of function instead of its antecedent. And, in the field of education, we no longer rest content with mere erudition. We are dissatisfied with methods of education the highest aim of which is properly to ticket items of information and systematically to store them in the memory for future use. The mind, we are told, is developed by each new truth that functions in it; whereas those truths that are not functional, however valuable they may be in the adult, impede development and menace the health of the child-mind" ("Primary Methods," 95–96). Cfr. "Notes on Education" in *Catholic University Bulletin* (1908), XIV, 780.

correlating the various truths presented to the child. Just as all the vascular bundles of a tree run for a time in a single trunk before they diverge into separate branches, so all the branches of the school curriculum should run together during the early developmental stages of the child-mind. Isolated systems of truth turn out to be non-functional memory loads which impede rather than promote mental development.

The use of separate text-books by the child for the various subjects taught in the First or Second Grade is a grave mistake. Unity is the child's most urgent need at this period of development, and the very fact that the subject is presented through the medium of a different text-book helps to keep the subject-matter from blending. Reading, spelling, esthetics, science, etc., should be so intimately blended in the work of the first two grades that it is extremely inadvisable to divide up the matter among separate text-books. The germinal truths from these various fields should be blended and organized into a single, symmetrical, and developing body of knowledge.

In Catholic schools the failure to secure proper coördination is attended with graver consequences than in the public school, owing to the fact that our schools were called into being for the sole purpose of securing the proper correlation of religion with the other subjects of the curriculum. In the Catholic school religion must be the nucleus and center of the entire system of truth that is being unfolded in the growing mind; it must be the animating principle of every precept which the child

is taught to obey.[4] Without this correlation both religion and the secular branches will suffer; and religion will naturally suffer most, since it remains unsupported, whereas the secular branches support one another to a considerable extent. Without this coördination religion remains a mere garment to be donned on Sunday, and laid aside on Monday morning when the real business of life is taken up.[5]

The principle of correlation should find a threefold application in every school. It should enter into the structure of the curriculum, should govern the organization of the materials in each subject, and should find a clear embodiment in the text-books used. If it is not adequately embodied in the text-book, the best efforts of the teacher will

[4] In Dr. Shields' time, in order to satisfy the demands of certain publishers, an attempt was made to create Catholic readers by merely inserting a few pious pictures and hymns into secular readers (cfr. "Primary Methods," 84–85). Dr. Shields revolted against such a diluted secular text, and determined to write readers in which the religious element would be the "central, coördinating, and dominating element of the work of the child's first years in school. It must grow out of the book and be the very heart of it" (cfr. *Catholic University Bulletin*, 1910, XVI, 153–154).

[5] Writing in the *Catholic University Bulletin* (1908), XIV, 774, Dr. Shields says: "Our schools, while contributing their full share to progress in other directions, have made little or no advance in the teaching of the most vital of all subjects. This state of affairs would be deplorable, were we to consider both the interests of religion and what its teaching should mean for the moral uplift of our children. But the situation is rendered more grave by the fact that religion, which by its very nature should enter into all departments of the child's growing mind, is thus, through the archaic methods of teaching employed, needlessly isolated from the other subjects of the curriculum, and by the further fact that, by the methods of teaching employed, Christian doctrine is rendered distasteful in comparison with the secular subjects. Beautiful illustrations, colored pictures, tasteful books, maps, charts, laboratory equipment—everything, in fact, that appeals to the child's senses and arouses his native activities—are called into requisition in the teaching of secular subjects, whereas the teaching of religion is still carried on in abstract formulations. In the child's mind religion in this way comes to be associated with uninteresting memory drills and three-cent Catechisms."

prove futile; he will be able, at best, to drag religion into lessons which have been so organized as to have no room for it. In this way more harm than good often results, because it tends to make religion an intruder and a usurper which every normally constituted child will grow to dislike. The result of such attempts are invariably nonfunctional memory loads. In the first and second grades, especially, there should not be a separate book for religious instruction because of the impossibility of securing proper correlation by such a procedure.

II. INSTINCTIVE BASIS

The child comes into the world with a definite body of instinctive tendencies. The five fundamental instincts which determine the infant's attitude towards his parents are:[6]

(1) Reliance upon his parents for love;
(2) Reliance upon his parents for nourishment;
(3) Reliance upon his parents for protection;
(4) Reliance upon his parents for remedy;
(5) Reliance upon his parents for the model of his imitative activity.

Acting under the impulse of these five instincts, the child demands everything and gives nothing; in a word, the child, in so far as he is shaped by instinct, is absolutely selfish. If the work of education were confined to their development along

[6] Cfr. *The Catholic Educational Association Bulletin* (1908), 221.

native lines, as the prophets of materialistic education would have us do, the highest results of the work of education would be a race of splendid animals, equipped with the ape and tiger methods of the struggle for existence.

The aim of the Christian teacher is to transform these instinctive tendencies into their opposites—into virtues which are the bases of Christianity in the individual soul.[7] He must teach the child to love as well as to demand love, to give as well as to take, to protect the weak, to help the needy, and to edify others by leading an upright life. Moreover, the child must be taught to lift up his eyes to his Heavenly Father, and to develop towards Him the fivefold attitude which he maintains towards his parents; he must count upon His love, ask for daily bread, beg for protection against temptation and deliverance from evil, and must keep his eyes turned towards Him as the model for his imitative activities.

III. SOCIAL INHERITANCE

Apart from the operations of divine grace, the further means at the teacher's disposal for the accomplishment of this transformation are the

7 "Clearly, therefore, the first and the most important work in the teaching of religion, especially in the teaching of religion to young children, is that which is concerned with the cultivation of the instincts and with the lifting of them into Christian virtues" (*ibid.*, 220). Christ Himself, we are told, taught by appealing to the instincts: "Religious truths cannot be comprehended at all unless they are approached in the right way, and in this right way the Master Teacher must be our guide. In teaching the sublime truths of religion He always appealed directly to the instincts, to the experience and to the imagination of His disciples, and through these means He sought to lead them into an understanding of the saving truths which He announced to them" (*ibid.*, 205).

child's social inheritance, which it is customary to speak of as at least fivefold. These inheritances are:

(1) *Science.* The child must learn to adjust himself to the physical world in which he lives;

(2) *Letters.* The child must learn through the oral and written speech of men the results of the experience of the race under the divine precepts which were given to guide man's steps through the darkness;

(3) *Institutions.* All the higher aims of life are attainable only through human institutions, such as home, church, school, state, etc., and the child must learn to adjust himself to these institutions;

(4) *Esthetics.* If the child is to rise above the level of the brute, above the dominance of physical appetite, his soul must be taught to respond to beauty in all its forms;

(5) *Religion.* If he is to attain his high destiny as a child of God, he must learn to know God, to love Him and to serve Him.

These five aspects of the child's social inheritance are actually inseparable, and must be interwoven in the close unity of the developing child-mind. In looking into natural phenomena, the child must be taught to see the face of his Heavenly Father; he must hear the voice of God in the speech of men; he must see reflected in the family circle his own relationship to God; and he must thrill to the beauty of God as he discerns it in the glowing sunset or feels it in the fragrance of the flowers. In a word, he must see God and feel Him

in all things, and find in Him the center of unity for the world at large and for his own. In this way only can the mind of the child develop normally as a social and ethical being and as a child of God.

IV. FIRST BOOK[8]

The First Book is divided into five sections, each one of which has for its aim the transformation of one of the five great instincts so as to render it a suitable element in the formation of Christian character, and the engrafting upon these native roots of the corresponding virtues.[9] It is at once a reader, a nature study book, a book of instruction on home life, an elementary text-book of religion, and an art book dealing with the threefold root of the esthetic faculty—namely, form, color, and rhythm. Each chapter in the book is consequently divided into the following parts:

(1) *Nature Study,* which is at once the germinal[10] element in the future scientific education

[8] The book was originally published under the title "Religion, First Book," in order to emphasize the fact that religion is the central element in Catholic education. The title, however, gave rise to no little misunderstanding of the purpose of the book, and hence was changed to its present form.

[9] "Primary Methods," 114–121.

[10] In the Preface of the "First Book" (p. 3), Dr. Shields writes: "The Book is intended to be the only book to be put into the child's hands during the first year of his school life; hence, its content will be found to embrace the general concepts of all that is to be taught by the aid of advanced and complex curricula in the higher grades and in the higher institutions of learning." Elsewhere he describes this principle of germinal concepts as follows: "The content of the child mind should enfold in germinal form the entire content of the man's consciousness, just as the seed of the plant contains potentially and in germinal form the full-grown plant, root and stem, branch and leaf, and petal and ripened fruit. In the case of the plant this complexity of adult structure implicitly enfolded in the seed is inherited from

of the child and the basis of the parable illustrating the social and religious lessons that are to follow in the subsequent stories of the chapter. It is intended that the nature study should be dramatized by the children.[11]

(2) *Home Scene,* related to the previous nature study. This is to be lived out, not played. Its purpose is to give the child a keener appreciation of parental love and of the various blessings which it brings, and as a result to transform the child's selfishness and develop generous impulses.

(3) The truth embodied in the nature study and in the home scene is developed in the third part of each section in a *Religious Lesson.* The thought and vocabulary of the nature and domestic study are utilized in the religious theme, which in every case revolves around the Person of Our Lord. The three parts of each chapter parallel the three elements usually found in Our Lord's parables. "Behold the lilies of the field," is the analogue of the nature story; "And which of you, if your son should ask you for bread, would you reach him a stone," is analogous to the domestic story; "How

the parent plant, whereas, in the case of the child's consciousness, the germ of the future mental content must be planted by the teacher. . . . All the elements of a complete education must be contained potentially and in germinal form in the education that is given to the child during his first years in school" ("Notes on Education," in *Catholic University Bulletin,* 1908, XIV, 776–780). In adopting this principle, Dr. Shields claims to be following the example of Christ: "Christ presented all His lessons so that they might be assimilated and rendered functional by His hearers in the measure of their capacity. Synopses and abstract formulations He left to other teachers. His truths were all germinal, possessing within themselves the potency and promise of life and fruit. He was always careful to prepare the minds of His hearers before planting in them the germ of divine truth. In this, as in other things, the catechist should follow His example" (*ibid.,* 780).

[11] "Primary Methods," 204 sqq.

much more your heavenly Father knows how to give good things to those who love Him," is the analogue of the religious theme. In the several chapters of the First and Second Books, as in all of Our Lord's parables, there is a progressive development of the central thought from a concrete setting to its abstract formulation.

(4) The central theme of each chapter of the book is expressed in *two songs*. In this way all the work of the grade will tend to help the child in his singing, which in turn will help him to retain the best of all that he studies in the other parts of the book. Sometimes each song includes the entire lesson; at other times the two songs are complementary.[12]

(5) The stories in the book are told with additional fullness by the series of *pictures* which illustrate the text. The scenes which the child through his own experience can clothe with color are given in sepia. The pictures of the New Testament scenes in which Our Lord is present are in color; this arrangement was demanded, first, because the children could not verify the latter scenes from their own experience, and, secondly, because it is desirable to throw the emphasis of the child's delight upon those scenes in which Our Lord is present and which are associated with the fundamental truths of religion. With few exceptions the pic-

[12] The music as presented in the First and Second Books was arranged by Justine B. Ward, founder of the Pius X School of Liturgical Music, and Elizabeth W. Perkins. The hymns of the First and Second Book are taught in a Teacher's Manual and Chart. In the Third and Fourth Grades the charts are replaced by books for the children and a Manual for the teachers. In the fourth year the Gregorian modes are added.

tures are reproductions of masterpieces. The children's taste is thus formed along right lines, and, without conscious effort, they are laying the foundations of an art culture that will at a later day save them from the gross materialism of our day. The esthetic faculty is developed, instead of being demoralized by wretched drawings that are supposed to be good enough for children, and by color daubs approaching sometimes in atrocity the work of the Sunday Supplement.

V. SECOND BOOK

After appealing to the fundamental instincts of the child and transforming them, the next step—and a most important one—is to develop in the child's mind the idea of a divine law; for the fulfillment of God's will is the principal aim of the teaching of Sacred Scripture, of the Decalogue, and of the commandments of the Church. The distinctive feature of Christianity is to place the primal source of all law—not only in the human but also in the physical world—in God, and to show that all laws are subject to His control, and in given circumstances to His suspension or repeal. It is, therefore, needful that the child from his earliest years should have impressed upon his mind the conception of an all-pervading law.

The seven parts of Book Two deal with seven phases of obedience. The reward of perfect obedience is exhibited in the Annunciation. The first end of obedience, prayer or private worship, is

shown in the visit of the shepherds. The second end of obedience, public worship, is presented in the ceremonial adoration of the Magi. That obedience is for our good, is made evident in the Angel's command to Joseph to fly into Egypt. The ideal of perfect obedience is presented in the Finding in the Temple, where the Child Jesus is seen obeying His Heavenly Father; then at the call of earthly constituted authority He goes down and is obedient to Joseph and Mary. The result of obedience is presented in Christ's command over the forces of nature, culminating in the healing of the daughter of Jairus. The disobedience of our first parents and its consequences are presented in Part VI, and the remedy for this disobedience is presented in the closing part on Redemption.[13]

The pictures employed in this book, as in the first one, illustrate the subject-matter of the text. The division of each part is fundamentally the same as of the First Book, but there is a gradual development of complexity in the subject-matter; each of the studies branches out into several stories. The Second Book possesses two new features: first, the introduction of the child to standard Catholic literature through the use of brief poems that grow out of the subject-matter of the text, from which they derive their interpretation for the child; second, the addition of questions at the end of each study.

Like the First Book, this book also is intended to be the only one used by the child in the Second Grade. The remaining materials of instruction

[13] "Primary Methods," 124–147.

may best be presented by the aid of blackboards, charts, and oral instruction.

VI. THIRD GRADE

The four parts of each chapter in the First and Second Book (*viz.*, nature study, domestic study, religious lesson, and songs) have each grown so complex that it seems advisable in the Third Grade to give a separate volume to each of these lines of development. Unity in each book is strictly preserved; nevertheless, the four books are related to each other in a manner similar to the four parts of each chapter in the First and Second Book. Hence, the books are not to be taken up successively but simultaneously. In the case of the books for the Third Grade the religious theme is first determined, and this controls, in a measure, the development of the themes of the other books. Apart from the proper correlation of the chapters of the four books which are being studied at the same time, there is a developing movement in the religious lesson itself, which is secured by the arrangements of the materials selected.

A. Religion Third Book.—This book, which is devoted wholly to the work of Redemption (cfr. last chapter of Book II), as foreshadowed in the Old Testament and embodied in the New, is divided into four parts. The first part employs the types and figures of the Old Testament and the events of the New Testament to bring home to the child a realization that salvation is to be wrought through obedience to God and to legitimately con-

stituted authority. The second part of the work seeks to make plain to the child the meaning and necessity of sacrifice. It begins with the sacrifices offered by Cain and Abel, and culminates with the Sacrifice on Calvary. The third part develops the nature and necessity of the Eucharistic Sacrifice, while the fourth part shows man's need of God's presence to preserve him from sin and lead him back to Paradise. In each lesson a simplified Scripture story constitutes the basis of instruction. Through "Thoughts for Us" the application of the truth is brought home to the child, while the questions that immediately follow help him to grasp the underlying truths more firmly.[14]

The colored pictures have been omitted, because all the pictures in the book deal with religious themes, and there is not the same necessity of marking the contrast. The language both in vocabulary and phrase is taken from the English Bible, which has played so large a rôle in the formation of the English language; the book, therefore, is to exercise a most desirable influence, not only on the child's taste in reading, but also on his power of expression. The poems are chosen, not only so that their meaning may be developed from the prose text, but so as to prepare the children for the hymns employed in the Church's Liturgy. In fact, the Third Book is intended to form an adequate preparation of the child mind for the study of the Sacraments and the Liturgy of the Church, while in itself it constitutes an outline of sacred history suited to the capacity of the child mind.

[14] "Primary Methods," 151–162.

B. Third Reader (Domestic Studies). — Whereas the Third Book presents to the child the relation of man to God, the Third Reader deals explicitly with the relation of man to man in the light of conscience and of God's law. For, as St. John says, "if any man says he loves God and loves not his neighbor, he is a liar and the truth is not in him." The Third Reader, therefore, aims at laying the foundation of the social life of the Christian, and at making clear the great fundamental principles which must govern man's social activity in every walk of life. Its purpose is to prepare the child for the part which he must one day play as a member of civil society and as a member of the Visible Church.

The Third Reader is divided into three parts. The first aims at giving an idea of conscience and its function in human society. The second deals with courage and the rôle that this virtue must play in the upbuilding of civil society; this part of the book also aims at the cultivation of patriotism. The third part deals with the bond of neighborly love as sanctioned by Almighty God, but its main aim is to set in their right relationships the bond which binds man to his fellowman and the bond which binds man to God; consequently, it deals with the Visible Church and its relations to civil society.[15] Whereas the hymns of the Religion Third Book are chiefly liturgical, and its context drawn in large measure from the Bible, the aim in the Third Reader is to adapt existing literature to the child's needs.

[15] "Primary Methods," 166–181.

VII. FOURTH GRADE

A. Religion Fourth Book.—In the Third Book the child became acquainted with certain Old Testament types and figures and with their fulfillment in the New; he saw the transition from the Old to the New Dispensation. In Book Four he sees the application of these great truths to himself and to the world in which he lives. In this Book he learns all about the Mass, the central source of grace which enables him to live worthily in the Kingdom of God. He is taught how to worship God both as an individual and as a member of organized society.

There is also an intimate relation between Book Four and the art instruction of the first four Grades. The Church's influence upon the fine arts is made manifest in the development of the church, of the altar, and of the various objects associated with religious worship. The child sees that the best of all human achievements should be directed towards God, and that in this way alone man's work grows unto full perfection. However, the Fourth Book is not intended primarily as a means of teaching the fine arts; rather, the child should learn through the use of this book to perceive the exalted truths which are reflected in the works of religious art. The child's unfolding thoughts find poetical and musical forms of expression in the hymns, mostly liturgical, which are employed at the beginning and end of each chapter, and which are always consonant with the text.

B. Fourth Reader.—The Fourth Reader aims at laying the foundation in the child's mind for a correct understanding of the conquest of the spirit over the brute forces of human nature, and to trace for him the development of modern civilization under the guidance and inspiration of the Catholic Church. It shows how the Church gradually established justice and mercy as controlling principles in social life, taught pagans to respect labor, and softened the arts of war. The Third Reader closed with the conversion of Constantine; the sign of the Cross which he saw in the heavens with the inscription under it, "In this sign thou shalt conquer," is shown in the Fourth Reader to be the sign of conquest throughout the whole process of building up Christian civilization.

"The Third and Fourth Readers," says Dr. Shields, "taken together are intended to prepare the children for an intelligent study of history and literature. In the curriculum which we are building up for our Catholic schools, the Fourth Reader will be replaced in the Fifth and Sixth Grades by a literature reader and an outline history of the world; the former of these will be followed by grammar, the latter by one year's work in the history of the United States, which in turn will be succeeded in the Eighth Grade by a study of the civil government of the United States." [16]

In trying to evaluate the Shields Method it is well to remember that its author had little experience as a teacher in the primary school, and that he died before the principles of his Method had

[16] "Primary Methods," 163–164.

been thoroughly tested. The technique of his method was less the result of practice than of introspection. Whereas the other books have given general satisfaction, the First Book has been the subject of considerable discussion. The order of presentation in this first book—nature study, home scene, religion lesson—is not considered psychological. Although adapted to adults and in conformity with Christ's method in the parables, with children a better arrangement would be the following: home, nature, religion. In the classification of the instincts, love should not be considered as a separate instinct, because it enters into and underlies all the others. The First Book is being found too difficult; its words seem to be beyond the capacity of children of the first grade. A revision is now in progress which aims to lead up to the First Book through a pre-primer. Finally, the First as well as the other Books cannot be utilized fully by the teacher untrained in the spirit of Dr. Shields' Method. The teacher, says the author,[17] must be thoroughly penetrated by the spirit of the text which he uses. The "Teachers' Manual of Primary Methods," which contains the principles and details of the Method, is not easily intelligible to the ordinary teacher.

Dr. Shields issues a just protest against the

17 "The teacher who would use this book to the best advantage must work in sympathy with its aims and in harmony with the method upon which it is constructed. Good results cannot be achieved where there is a conflict in aim or method between the teacher and the text-book which is placed in the pupil's hands. This is true throughout the entire educational process, but it is more painfully obvious in the First Grade than in any subsequent place of the child's development" (Preface to First Book).

mechanical and graphophone-like memorizing of the Catechism. Religion, he contends, must be taught by the same general methods as the other branches of knowledge. There is one brain and one mind in the child, and the laws governing the operations of the mind are fundamentally the same, whatever be the content of knowledge. If religion is taught by one method and the other subjects by another, religion is not apt to influence the thoughts, feelings, and actions of the individual; it is out of place, becomes artificial, and produces no lasting beneficial effects. The child's mind is not developed and agile enough to adapt itself to these radical changes of teaching methods. Dr. Shields makes the nature of the child the center of the educator's attention. The teacher must watch the steps in the child's unfolding nature and natural expression, and adjust his methods to it. He must be, not a master, but a servant, patiently ministering to nature in order to make it yield the desired results. He must supply food to the mind in much the same way as he would supply food to the body. The subject-matter and the method of presentation must be planned and adapted to the child's developing mind. *Quidquid recipitur, recipitur secundum modum recipientis.* The teacher must know how to aid the mind in its growth in knowledge. He must not consider his task as that of "imparting knowledge" or "storing the child's mind with knowledge," as if his own mind were a reservoir whence he was drawing knowledge by bits and packing it into the child's mind.

Dr. Shields' Method leads to abstract truths of

religion through attractive and concrete presentations which touch the child's imagination and arouse his enthusiasm. In this Dr. Shields is no doubt indebted to St. Augustine's "narratio," and to the principle of the Munich Method: "Begin with a story." The religious pictures, besides cultivating the artistic sense and creating a taste for correct color combination, tell the story of the presented text, and emphasize through color what we want the child to love most—namely, Christ. While the chief aim of his text-books is to serve appropriate ideas to the child, Dr. Shields realizes that thinking is helped considerably by doing. His technique employs fully the various forms of self-activity (*Arbeitsprinzip*). The child is led to express the thoughts of the texts through the medium of plastic arts, manual work, drawing, printing, modelling in clay, sand trays, dramatization, etc. Whether it be the Manger Project, or the Temple Project, or the collective examination of conscience (known as the "secret"), the aim is to set the pupils thinking on religion through doing things.

Dr. Shields' principle of assimilation naturally led him to the all-important principle of correlation. It was his constant contention that religion was not only the central, coördinating, and dominating element of the child's work in the first years of school, but that it must enter the mind along with the ordinary knowledge. The mind's reception of an idea is determined, not only by the particular nature of the new thought, but also by the character of the concepts already acquired. If the new idea is a stranger to the acquired mental con-

tent, it will be considered as an intruder. It will remain unassimilated, and exercise little effect upon the growth of the mind. If, on the other hand, it is apperceived by a group of congenial and correlated ideas, it will become a vital and abiding possession. If religious truths are rigidly restricted to the half-hour's religious instruction, or if they are reserved for the Sunday School, or deferred till the years of maturity, they will with difficulty be correlated. They may even be regarded as superfluous and antagonistic. They will not appear as truths of paramount importance for daily life and conduct.

CHAPTER XI

THE "SOWER" METHOD

The "Sower Scheme," associated with the educational journal of that name,[1] is a method of using the English Catechism in school. Most Catholic children in England attend Catholic parish schools where a definite time (sometimes, an hour) is devoted to religious instruction. Traditionally, the process of memorizing began when the child was five years old and was completed at perhaps the age of eleven. Thereafter it was kept up constantly; and at stated times the children were questioned by visiting examiners. Teachers who attempted or were applying this method could not but be impressed by its many disadvantages and drawbacks. The Catechism drill was associating religion with wearisome school drudgery; this was all the more apparent since the process went on for the whole nine years, often covering the same ground over and over again especially with the older children. The excessive emphasis placed on the Catechism drill left little time for other equally important things such as church music, Holy Scripture, the study of the life of Our Lord, Church History, and the lives of the Saints. Furthermore, it was noticed that the Catechism consists of dry,

[1] *The Sower* (published quarterly at St. Bede's College, Manchester).

abstract formulas, unintelligible to children even when accurately memorized. The Catechism drill itself was found to be psychologically unsound since it was applied with little variation to children of all ages.[2]

How were the diocesan superintendents to remedy these defects? Were they to abolish the Catechism, as a book, from school altogether? Such a solution would have been too negative. It would have left the teachers without a substitute. At the same time it would have been too drastic, since definite verbal formulations of divine immutable truths are obviously necessary. Ought they to introduce a shorter and simpler Catechism, written in childlike language, less preoccupied with controversy and insisting on the central truths of faith? Such a procedure would have appeared extremely novel to English Catholics, and would have needed years of advocacy before it would have been accepted. Meanwhile, it was desired to offer immediate help to both teachers and school-children. The "Sower Scheme" or "compromise," which was an outgrowth of this state of affairs, accepted the Catechism as it stood, but decided that only one hundred of the four hundred answers were sufficiently important in their

[2] Fr. Drinkwater, "The Givers" (New York City, 1926, 131–132), rightly remarks: "Any experienced teacher knows that children of different ages need to be taught quite differently. . . . If we are to build education on interest, differences of age must be taken into account much more seriously and systematically. . . . But no one seems to feel foolish about a system of religious instruction which uses very much the same matter and methods for children of six and children of thirteen. . . . Only in the teaching of the Faith do we still follow the order of logical development instead of the order of the child's growth in apprehension. Only in the teaching of the Faith do we still demand memorized definitions and analysis from children of five and six."

actual wording to be memorized. The rest was to be used as any other school book. The Catechism was to be the text-book only for the four middle years of school life from the ages of eight to eleven inclusive, a period when the child's intelligence is rapidly developing and his memory working at its best.

I. RELIGIOUS INSTRUCTION

The "Sower Scheme" strives to make religious instruction conformable to the fundamental laws which govern the development of the child's mind and powers of apprehension. It takes into consideration the varied types of mind in children of different ages. It demands that the contents and method proper to early adolescence be not anticipated in childhood, much less in infancy. It proposes to divide religious training in schools into three main periods, each stage being in its own way a complete survey of Catholicism, and having its appropriate contents, method, and discipline. These three stages of religious school-training are the following: children aged five to eight; children aged eight to twelve; twelve and onwards.[3] "Broadly speaking," says Fr. Drinkwater,[4] "in the first stage we play, reverently and lovingly, but still play; in the second we learn facts, and by the help of the will store

[3] The threefold division adopted by the Munich Method is based on the general knowledge and ability of the child: (1) those who are only beginning to acquire, or have very incompletely acquired, proficiency in reading and writing; (2) those who are fairly proficient in reading and writing (intermediate grades); (3) those who are standing on the threshold of life.

[4] "A Scheme of Religious Instruction" (2nd ed., London, 1922), Introduction, vii.

the retentive memory of childhood; in the third we reason and apply." This concentric syllabus, the same author says elsewhere,[5] "might be compared to climbing a high tower with three successive lookout posts giving an ever-widening view of the same country; and the comparison would be improved if one supposes a pair of field-glasses at each window—each pair more powerful than the one below. The climber would see the same countryside at each stage, but with greater range and greater meaning and also with more detail."

A. First Period (Five to Eight Years).—Religious instruction during this period should comprise all the essential points of Catholic life and doctrine, but in a manner as elementary, childlike, and simple as possible. During this whole stage which culminates in First Communion, no catechism text is used. Prayers and hymns are learned, and religious practices in school and church receive special attention. The methods of instructing are mainly those of pictures, stories, dramatizations, drawings, natural conversations, etc.[6] Fr. Drink-

[5] "The Givers," 178.

[6] The Munich Method contends that religious instruction during this period should be given especially and primarily by means of Bible History. The abstract religious formulas of the Catechism are not the appropriate food for the mind and heart of the child at this age. In fact, because the catechismal formulas are so difficult of comprehension, there is danger that the child may grow averse to all religious teaching. They can become intelligible to the child only when presented through the medium of Bible History. The latter, in the hands of a competent teacher, will arouse interest, joy, and readiness to listen, and will beget enthusiasm for the examples of virtue and aversion for sin. The Munich Method recommends that the essentials of Bible History be given in the words of the Catechism; in the First Grade, however, the Catechism text itself is not used, but concert repetition of the answers must take the place of the book. In the Second and Third Grades the children may be given a Catechism in order to enable them to learn more easily the conclusions of the Bible History lessons.

water inclines to Dr. Shields' view that in this early stage there should not be a separate "period" for religious instruction, but that religion should rather permeate the entire work of the school. A book recommended to the teacher during this period is Sister Mary Eaton's, "The Little Ones," [7]

B. Second Period (Eight to Twelve Years). —This stage is again a complete survey of Christian Doctrine, but the Catechism is now used as a text-book. The answers of the Catechism are first built up in the children's own words, then translated into the phrases of the Catechism, and finally committed to memory. The learning of prayers and hymns continues to receive a prominent place. The play-way methods of the first stage are still used to some extent. The stories take a wider range and comprise much Scripture and Church History. The children are encouraged by reasonable stimuli to fulfill their religious duties, but care is exercised lest they become tired of religion or of its representatives. Books recommended for this period are the English "Catechism of Christian Doctrine," [8] "Teaching the Catechism," [9] "Stories in School," [10] and "Short Instructions on the Mass for Children." [11] A glimpse into the child's imagination and into his internal spiritual life is afforded us in the interesting little work, entitled "The Way into the Kingdom." [12]

The *Arbeitsprinzip* continues to receive due em-

[7] London, 1923.
[8] London, 1925.
[9] London, 1925.
[10] London, 1923.
[11] Birmingham, 1922.
[12] London, 1922.

phasis in this second and middle period. The children are encouraged to learn by doing things. Besides dramatization, the solving of "cases," and the performance of duties in church, etc., the chief expression work of this period is the home-made catechism which every child is obliged to produce. This catechism project was inspired principally by three articles of A. M. Scarre in *The Sower*.[13] As the children go along, they make their own catechisms in close contact with the printed Catechisms. This home-made catechism may be made in three different ways: first, the children may make the book at a handwork lesson; second, a suitable notebook with plain and lined leaves, the one for gum-work and the other for writing, may be selected; third, the catechism text itself may be used: the book is taken asunder, leaves are inserted between the pages of the text and used for comments, illustrations, and gum-work. In the first year the book is mainly a picture album. The illustrations refer to catechismal teaching or to correlated incidents from Bible History. Appropriate extracts from the Catechism are sometimes inserted beneath the pictures. In the second year the content of the book grows: catechism answers and comments, Bible History, liturgical questions and hymns now receive attention. In the third year the book has three divisions: Doctrine, the Mass, and Bible History. The doctrinal points are often justified by appropriate passages from

[13] "The Middle School. I" (*The Sower*, March, 1921), "The Middle School. II" (*ibid.*, May, 1921), and "The Middle School. III" (*ibid.*, June, 1921).

Sacred Scripture. The Mass and Bible History are frequently illustrated from Catholic book-sellers' catalogues. The comments of the child become more personal and individual, revealing his active and thinking mind. In the fourth year the book is larger and more elaborate. It is usually written in sections and covers the Catechism, Bible History, Liturgy, and prayer. Sketches, designs, verses, extracts, original compositions, individual remarks, etc., make up this volume.

Commenting on this home-made catechism project, the editor of *The Sower* writes: "Miss Scarre's idea has the simplicity combined with the infinite possibilities which is the mark of a genuine first-class idea. Why didn't we ever think of it before? It has all the characteristics of a real teaching method. The making of the book provides a permanent aim for the religious instruction time (it must not be confused with mere expression work, for it is the work itself). It keeps the children occupied, gives them a chance to be *doing something,* and doing it at their own pace, gives much scope for individual differences of enterprise and ability, and for the right sort of emulation, and leaves them a sort of leisure for thinking over things (and children do think if they are allowed to). Its advantages to the teacher are just as evident; it relieves him of the strain of many class lessons, or of keeping order in a class which is not properly occupied, and it gives him full leisure to watch and observe and go round the class individually with his suggestions, and hints, and infor-

mation, and encouragement—in short, to practise the art of incidental teaching under the most favourable conditions."[14]

C. Third Period (Twelve Years and Onwards).—The child is now entering on a new phase of living. The period of receptivity is fast replaced by a period of criticism and analysis. Interest in abstract truth is supplanted by a bent towards practical service. Hence, religious instruction must appeal to the child's reasoned judgment and must represent religion chiefly as something to be done. "All the points of *The Sower* scheme," says Fr. Drinkwater,[15] "are important, and there is a reason for them all; but if there is one point more essential than any other, it is this point of giving a highly practical bent to religious instruction in the early years of adolescence. As soon as we begin to look at Catholicism as something to be done, as a call to service of God and man, the horizon widens out, and endless possibilities, with endless variations according to individual temperaments, come in sight. Books and words retire to their proper place, and we begin to discover for ourselves (even if we are but beginners) our own share in the Incarnation, our personal concern in the awful and tender mysteries of Advent, and the meaning of the Christmas Angel's word to us: *Ecce evangelizo vobis gaudium magnum.*"

In this third stage the Catechism is no longer the daily text-book, but is retained as an authori-

[14] Editorial Notes in *The Sower* (June, 1921), 3–4.
[15] "The Givers," 21–22.

tative reference book. All methods are now pressed into service: blackboards, maps, pictures, individual researches, and written exercises are used extensively. Most important of all, the children are taught to take orderly notes of the lesson. In fact, the method may be summed up as a constant use of and reference to the note-book (*Arbeitsprinzip*). A good note-book is the only text-book prescribed for the pupil. As the founders of the Sulpician Method already noticed, much of the work done in class is lost, unless the child has some adequate reminder. The note-book encourages use of reference books and the looking-it-up habit, and so satisfies the intense group-spirit of this age; the children of this period delight to go in groups or "gangs" in quest of new material. Additional avenues of activity and "practical service" are offered to the pupils by the Altar Societies, Vincent de Paul Societies, and the Catholic Truth Societies.

In this third stage the whole ground of Christian doctrine and practice is once more covered. The aim, however, is not systematic completeness, but rather an all-round acquaintance with Catholicism. The course now includes more advanced teaching concerning the spiritual life, the use of the Sacraments, the various Commandments and Counsels, Frequent Communion, etc. The students should be given as vivid and as real an idea as possible of God's nature and attributes, for he who has once obtained the true idea of God can never be an atheist or a freethinker. The children should be shown how the Incarnation, so cursorily treated

in the Catechism, is the all-embracing fact of Catholic faith and life. They must be impressed with the historical reality of the Gospels, so that if they ever pick up a book of the type of Renan's commentary, it will not strike them as a likelier interpretation of the Gospels than the one they learned at school. They should also be given some Church History; they should become acquainted with the Church's development, and know why the Church ruled by Pius XI is much more elaborate and intricate than the Church under Peter. They should know what to think of the peculiarly English and American heresy—that it does not matter what religion one chooses as long as one lives a clean life. They should also be sufficiently prepared to remain undisturbed by flippant objections to the Bible drawn from the Old Testament. The great Catholic principles of social justice should be laid down with such reference to current problems as may be deemed advisable. The children should be taught how to participate intelligently in the Liturgy. In brief, they should be introduced to the many-sided glories of the Catholic Faith in such a way that they will continue to have a vital interest in their religion even amid the thousand new interests which await them on leaving school. Books intended to be used during this period are "Twelve and After"[16] and McLaughlin's "Catechism Theology."[17] The numerous commentaries on the Catechism which have appeared in recent years, can likewise be used with profit in this as well as in the middle period.

[16] New York City, 1925.
[17] London, 1922.

The aim of the method in this period is to enable the child to give an account of the faith that is in him. Principles—and not facts and details—are the chief aim. Though the program may seem vast, Fr. Drinkwater proposes to unify and systematize it by means of the principle of correlation. "Still less are we saying that all the things enumerated above should be treated as separate 'subjects' or divisions of religious instruction. In secondary schools, not to mention our places of higher study, religion is already in danger of being divided up too much into 'subjects' thought of as unconnected. Even the least ambitious school has separate mental pigeon-holes for Catechism teaching, Old Testament history, New Testament history, and the Gospel for the something-or-other local examination; and any additions are usually made in the form of new layers or subjects, with each perhaps its different time or its different teacher: church history, and apologetics, and Holy Scripture (but that is the unlikeliest of all), and social study. But these things are all one. To divide them off from each other in this way may conduce to logical statement, but it does not make for reality. Bible history and church history are one uninterrupted story. Catholic history and Catholic liturgy and Catholic doctrine and Catholic apologetics are one—that is to say, they are not really different regions of fact, but at most only different angles from which one observes that living thing, Catholicism."[18]

From the above it is clear that in the "Sower

[18] "The Givers," 183–184.

Scheme" the whole Catechism is gone through, at least in its main outlines, every two or three years. This concentric method meets the evident differences in children of different ages. It respects the fundamental psychological law that with adults, and even more with children, an object presented to the mind is grasped at first only in its external outline; it is only slowly and by repeated efforts that its deeper and essential characteristics are finally comprehended. The concentric method also makes for a deeper and more thorough comprehension than can be expected from a single study of the matter. Frequent reviews and applications to various states of life are necessary in order to impress truth deeply on the mind and heart. A practical reason militating in favor of the above method is the more or less frequent change of abode on the part of the children. There is great danger of their never being instructed in the whole Christian doctrine, if in a relatively short time it cannot be given to them in its entirety.

The objection is sometimes advanced that the concentric method deadens interest and creates tedium. This objection is undoubtedly based on the mechanical manner and slipshod work of many teachers, who would not attain better results with any other method. The concentric method does not favor mechanical repetition, but insists that the verities already learned should constitute the foundation on which to rear the remaining parts of the edifice of Christian truth. To manifest so little confidence in the teaching art as to assert that the reviewing of a study after one or two

years must prove irksome, is quite out of keeping with the psychological methods of the day. Truths presented with inspiring warmth and supernatural persuasiveness tire no more than recurring liturgical feasts, classic works of art, etc. We must be careful not to allow the children to be infected by the *blasé* disposition of the modern adult. Finally, we should not lose sight of the fact that quantitative increase and new matter may stimulate curiosity but may not necessarily make for solid piety.

II. RELIGIOUS EDUCATION

It would perhaps be inaccurate to say that the exponents of the "Sower Scheme" draw a clear distinction between religious *instruction* and religious *education*. Yet, the suggestions which some of the handbooks contain may—theoretically, at least, and for the sake of clarity—be classed under the second heading. "Religion," says Fr. Drinkwater,[19] 'is an affair in which the heart and will are deeply concerned, or else it is nothing. You can teach writing or arithmetic or French with the easy conviction that in any case they will be useful. But no one would want to teach religious knowledge on the same level, because religion *is no use* until it is accepted and lived."

A. Prayer.—Of paramount importance in the formation of Christian character is prayer—that part of the school-time, namely, which is actually spent in religious duties. For when the children

[19] "The Givers," 49.

are saying their prayers, they are not merely talking about religion, but actually putting it into practice. What is the precise object of having prayers *in school?* One of three reasons is usually alleged: first, to ensure that the children shall know at least the ordinary prayers; second, to ensure that the children shall actually get their ordinary prayers (morning and evening prayers, grace before and after meals) said, at least on school days; third, to sanctify the business of school, to pray for the various special intentions that arise in the corporate life of the school, and to develop the mental attitude of praying always. Of these three reasons it is clear that the last is the only genuine and valid one. To ensure that the children shall know their necessary prayers, is a matter that pertains to religious instruction, and not to religious practice; revision and verbal recitation of prayers is not of itself a raising up of the mind and heart to God. The mere learning of the prayer-formulas ought to be treated as an ordinary school drill. Secondly, to ensure that the children say their ordinary prayers is a thoroughly bad reason. The teacher should teach the children how to say their prayers, remind them frequently about saying them, but should never do it for them. Otherwise, they will never acquire the habit of saying their prayers themselves at home.

If the children are to catch the spirit of prayer, everything during prayer must be done as well as possible. The prayers must be real and short. Occasionally some special prayers may be added, but these must not be too numerous or too long.

The teacher should beware of adding to the school prayers all sorts of pious ejaculations, invocations, or aspirations, which may appeal to him personally, but have little meaning for the children. Besides, it is not advisable that public prayers should lapse into a long succession of these little pieties artificially strung together. On the other hand, it would be highly desirable to initiate the children into the liturgical prayers of the Church, which are brief, definite, and yet lofty and inspiring. Care must also be taken lest the children say their prayers in a mechanical and sing-song manner—a manner which is destructive of all true devotion. This ugly recitation, with its unanimous rise and fall of intonation, which is undesirable even as mere speech-training, perhaps expresses a need on the part of the children for more rhythm and singing. Fr. Drinkwater strongly recommends the singing of a hymn at the beginning of every school session, or at least at the morning session. Even from a merely secular educational viewpoint, much is to be said in favor of opening a session with a hymn: it fills the lungs, clears the mind, tranquilizes the mood, and conduces to better work afterwards.

What shall the teacher do during prayer? Should he pray, or should he watch over the behavior of the children, or should he attempt to do both? The third alternative, to try to pray and watch the children at the same time, is to attempt the impossible; at the same time the children are apt to get a very poor idea of the nature and importance of the act of prayer. If he cannot do both, which of the two alternatives will he choose?

To keep an eye on children while they pray is very apt to suggest misbehavior to them. A good example is likely to have a deeper effect on the children than the suggestion of being watched; hence, the teacher should, as a rule, frankly join in the prayers.

B. Interest.—The purpose of Catholic schools is to produce good practical Catholics by the proper training of the will. No training, however, will be successful unless it is based upon desire. This atmosphere of desire is produced by reasoning, knowledge, imagination, and emotion; a varying fusion of these constitutes interest. During school age a child is passing through a whole series of interests and aptitudes, and the methods of teaching must either keep pace with these changes or fail. The teacher can enlist the child's interest only in so far as he takes note of the age, the present acquired knowledge and experience, and the dominant instincts of his pupils. The child's hobbies must serve as a starting-point of interest in higher things.

Secondly, interest depends on aim and purpose. Things become interesting to a learner, if he sees the end they are meant to serve, and wants to attain that end himself. Interest does not mean the elimination of hard work, but merely ensures that the effort will be genuine and fruitful. The transforming power of conscious purpose cannot be neglected by the religious teacher. For, silently or aloud, the children are always asking "why," and they are ten times more interested in a lesson if they see whither it is leading. This purpose, let

it be carefully noted, must not be a very general or remote one: to urge young children to learn the Catechism as a means of attaining their final end is too all-inclusive a purpose to provide an objective for definite effort. Instruction should be related to some immediate and concrete purpose, such as First Communion, the better hearing of the Mass, the suitable observance of Lent, etc. Even the more purely doctrinal parts of religious instruction can be properly orientated by pointing out how one bit of faith fits in with all the rest, and how everything converges towards and centers in Christ. In fact, so necessary a part of the learning-process is purpose that, where a true purpose is lacking, it is necessary to set up a fictitious purpose of some kind. This is the common justification for the so-called "external examinations." Emulation, when it ousts the right purpose in learning, is a bad thing; certain forms of emulation (such as prizes and class-placing), are thoroughly bad, anti-social, and a permanent discouragement to children of only average ability. Punishments and rewards are second-rate motives, and consequently make for second-rate work and second-rate discipline.

C. Authority.—It is certain that schools can also create an atmosphere of repugnance to religion. Says Fr. Drinkwater: "Consider Monday morning in many a school. Mass defaulters singled out and stood up like targets; public inquisition as to why they missed, eliciting answers of various degrees of truthfulness and intimate domestic detail; conscientious objurgations by the

inwardly sympathetic teacher; pointed reflections on mortal sin and its relation to some of the four last things. The ordeal being over (let us hope that the cane has played no part in it), enter Father So-and-So, and perhaps the whole process has to be gone through once more with variations."[20] Religion is thus being associated in the child's mind with the most unpleasant moments in school life. The teacher is building up in his mind an irreligious "complex," and making the child dislike the Sunday Mass for the rest of his life. Such methods may result in a higher average attendance at Mass while the children are at school, but what will happen during the holidays? What will happen after they leave school? Similar things might be said of other matters, notably Confession. Children are sometimes marched to Confession in droves, a procedure which effectively teaches the children that Confession belongs to the routine of school and ought to be discontinued after one's fourteenth birthday.[21]

Fr. Drinkwater does not propose to leave the children entirely to their own devices. Children of all ages need help, reminders, stimuli, moral

[20] "The Givers," 152.

[21] Fr. Drinkwater (*op. cit.*, 154) makes the following just observations: "When we rely on the pressure of school discipline to bring children to Mass, we are teaching them NOT to come to Mass. When we crowd them together at the far end of a big church to fulfill their obligation, without making sure they understand what it is that goes on at the altar, we are teaching them NOT to come to Mass. When we march them to Confession in platoons and marshal them up to Communion in companies, we are teaching them NOT to come to the Sacraments. When we make them say morning prayers at the beginning of school and night prayers at the end, we are teaching them NOT to say morning and night prayers. When we say 'grace before meals' before we send them home to dinner, we are teaching them NOT to say their grace."

pressure, and will-props of one kind and another. But what he does propose is, that these props and pressures should be deliberately and progressively relaxed as the child grows older, so that his own will may get a chance to work; so that, when the day comes for the child to leave school, he will be as nearly autonomous as possible in matters of religious practice. If we expect the will to work in a changed environment, we must do all that we can to set it working from within; we must give it suitably graduated opportunities for free choice. Otherwise, the things which were intended to be helps may become obstacles.

D. Motives.—A habit is formed by the repetition, not of unwilling, but of willing acts. A discipline based on fear, whether physical or moral, will not form habits; it may serve to maintain order for the time being, but it cannot be a preparation for life.[22] It is certain to result in deceitfulness, both as an individual fault and as a communal virtue. It will prejudice children against their lessons, and make them look upon learning as an unnatural process. Secondly, discipline should not be based on kindness, love, or affection. For true discipline implies control of the instincts. But human fear and human affection are both

22 In regard to physical torture, Fr. Drinkwater (*op. cit.*, 170), lays down the following principle: "When physical torture—however slight—is used as a remedy for faults which are more or less scholastic, such as getting exercises wrong, or forgetting things, or inattention, then there are no words of condemnation strong enough." The real remedy, the same author says, is to be found in looking for the cause. Most misbehavior in children falls under one or the other of the following causes: physical causes, such as defective eyesight or hearing; lack of suitable occupation or environment; desire to create a sensation and be the center of attraction. A hard case, when it does occur, should be treated by segregation rather than by corporal punishment.

bound up with instincts, and to appoint one instinct in charge of the others is to invite ultimate disaster. If instincts are to be ruled by reason and will, discipline must be based, not on the fear or love of men, but on the fear and love of God. No one except God can safely say, "Do this to please me," or "If you love me, keep my commandments." To work to please Him, is always right and good. And, if there is a secret of discipline in practice, it is this—that master and pupil obey both the same Law, and are subject to the same ideal of right order.

Being the result of the experience and thought of several Catholic teachers, the "Sower Scheme" cannot but possess many excellent qualities. Its constant application of the *Arbeitsprinzip* brings the method in line with what is best in modern pedagogy. The undue restlessness of the religion hour is converted into various forms of happy activity. The use of the story [23] and picture, especially in the first period, will certainly prove to be of great value; the former makes the catechismal lesson living, vivid, and appealing, while the latter supplies additional concrete details and makes clear what words fail to explain. The middle school assigns the proper place and rôle to memorizing. Memorizing should be, not the first, but the last step, the finishing touch to a process of explanation and understanding. The third period looks towards the life of the child after he leaves school. It is concerned less with equipping the child with in-

[23] Cfr. "Stories in School," Introduction, 7–15; "The Way into the Kingdom," 44 sqq.

numerable details carefully stored in pigeon-holes than with enkindling enthusiasm for the different aspects of Catholicism. An explanation of the why and wherefore of religious practices is all the more necessary in England and America, where our faith is chilled by constant contact with innumerable sects and creeds. The method does not forget the teacher: its several handbooks supply a variety of material and suggest various ways of using it. Lastly and above all, the method recommends itself because of its constant emphasis on the proper training of the will and heart.

CHAPTER XII

THE FULDA "LEHRPLAN"

The *Lehrplan*[1] (Curriculum) of the Fulda Bishops' Conference is a division of the subject-matter of catechetical instruction according to the different school grades. This selection and arrangement of catechetical matter is governed by the purpose and end of religious training. Catholic education in general, the *Lehrplan* tells us, should be the harmonious development of the child's natural and supernatural faculties. It should foster a willing and independent fulfillment of the supernatural duties prescribed by the teaching authority of the Church on the basis of revelation. It should afford the child an insight into the history and teaching of salvation, and encourage him by word and example to receive supernatural truths in a spirit of faith. It should prepare him to participate intelligently in the divine worship of the Church, to assist devoutly at the Holy Sacrifice of the Mass, and to receive with fruit the Sacraments, the divine sources of grace. The instructional branches by which the *Lehrplan* endeavors to attain this end are the following: Bible and Church History, the Catechism, the Liturgy, prayers and hymns, and object-lessons.

1 "Lehrplan für den katholischen Religionsunterricht in der Volksschule, herausgegeben im Auftrage der Fuldaer Bischofskonferenz" (Paderborn, 1925).

I. THE "GRUNDSCHULE" (6–10 years)

In applying the Fulda program of studies in the *Grundschule* (Primary Classes) the catechist is urged to keep in mind the following important principles:

(1) The aim of religious instruction in the *Grundschule* is to explain, coördinate, and develop the child's religious impressions and conceptions in such a way that he may obtain a synthetic and complete picture of God's salutary works in man's behalf. Furthermore, the child must be made acquainted with his duties in the parental home, at school, and in the church; he must become familiar with the liturgical life of the community, and be prepared to receive with benefit the Sacraments of Penance and the Holy Eucharist.

(2) During the first two years of the *Grundschule* the children use no text; all religious instruction is imparted by the teacher during the class period. In the third and fourth year the small *Schulbibel* (School Bible), the Small Catechism, and the diocesan prayer-book and hymnal are employed.

(3) Religious instruction should stimulate as far as possible the child's intellectual coöperation and self-activity and inspire his will to virtuous deeds. The *Arbeitsprinzip* (work-principle), however, should be used prudently. If it is applied too extensively, much time will be taken up thereby, and religious instruction will suffer. The catechist must always remember that faith comes by grace and hearing and not by playing, and that the

conviction of faith is based on God's authority and not on intrinsic evidence. The *Werkunterricht* (work-instruction) is to be used as a secondary and subordinate means of obtaining perspicuity and a fuller knowledge of a truth already accepted by faith.

(4) The narration of the Bible stories should follow the small *Schulbibel,* even though in the first two years the child uses no text. The Biblical stories should be clarified by simple explanations, apt comparisons, and pictures. The historical truth must not be distorted because of modernistic exegetical tendencies, nor dissociated from its proper surroundings, time, place, and customs. The explanation must not deprive the Biblical story of its religious significance nor reduce it to the level of common experience.

(5) Religious knowledge acquired in the *Grundschule* is the foundation of subsequent knowledge and a precious endowment for life. These basic religious truths must, therefore, be thoroughly assimilated. Doubts and uncertainties will exercise a fatal influence on the child's later religious life. Important Biblical facts and doctrines of the Church are to be memorized verbally. The daily application of these same truths is a valuable aid to the assimilation process.

(6) More important than mere knowledge of religious truths is a life according to faith. The application of the truths of faith must therefore form an important part of religious instruction. This application must not only inspire the will with love of virtue, but it must train the mind to

view every event from a Christian and supernatural aspect.

(7) The child's heart will be more readily touched by the religious instruction, if the catechist often strives to excite faith, love, and confidence in the Heavenly Father. This intimate union with God will at the same time facilitate prayer, because the child has already learned to confide and trust in Him.

(8) The catechist should be a constant guide to the children in their efforts to grow in the spiritual life. He should gradually accustom them to converse with God in prayer about the subject-matter of the religion-class (expression of faith, joy, gratitude, love, contrition). He should train them in spontaneous mental prayer and finally introduce them to formal prayer. That they may not eventually lapse into a mechanical recitation of prayer-formulas he should urge them occasionally to supplement the latter by mental prayer.

(9) A trained mind and a disciplined will are not necessarily a guarantee of a good life. A constant change and accumulation of resolutions may prove a hindrance rather than a help. Virtue will be more effectively acquired, if the will concentrates for an indefinite period on some particular religious or moral truth. Duties towards God, parents, neighbors, etc., may be emphasized under different aspects for several weeks or months.

(10) That the sublime truths of religion may engender strong convictions and a life of faith, they must be fecundated by the grace of the Holy Ghost and the exemplary life of the catechist.

A. First Year.—During this period religious instruction strives to teach the children to know and love God as their Heavenly Father, and Jesus Christ as their Divine Friend. It is intimately associated with the child's impressions in the home, in the community, in school, and in the church, and strives to animate all these experiences with a thoroughly Christian spirit. It comprises such exercises and lessons as:[2] (1) a walk in the open and observation of nature in connection with the lesson on Creation—morning prayer; contemplation and explanation of the Crucifix—evening prayer; (2) a visit to the church and an explanation of sacred liturgical objects; the altar of Mary —the "Hail Mary"; the observance of Sunday; (3) the Guardian Angels; our first parents in Paradise; the graveyard; All Saints' and All Souls' Days; Christmas; (4) Jesus' life at Nazareth; Jesus in the temple; raising of the young man at Naim; Jesus blessing the children; Jesus teaching the Apostles to pray; His sufferings, death, and Resurrection.

Bible stories should, whenever possible, be illustrated by a colored picture. The children are encouraged to make personal observations and reflections on the religious or moral truth in question. A practical application is finally deduced from the lesson and impressed upon the mind by concert repetition. This practical truth may be conveniently expressed in an epigram, or in some well-

[2] The school year in Germany begins with Easter and is divided into the following four periods: (1) Easter to Pentecost; (2) Pentecost to October; (3) October to Christmas; (4) Christmas to Easter.

known passage from the Bible, or in a verse of some popular hymn.

B. Second Year.—The child is now sufficiently developed, both intellectually and spiritually, to understand his relation to God and the duties arising therefrom. The religious instruction of the second year must, therefore, lay the foundation for a lively faith in a just and almighty God and for an internal love and adoration of Him. The child must learn to give due honor to God by a willing practice of the virtues of faith, hope and charity. The picture of God's infinite power, goodness, and justice is built upon a series of Bible stories chosen from the Old and New Testaments. Bible History, in fact, dominates religious instruction in the second year. In the narration and repetition of the Bible story the form of expression follows closely the *Schulbibel* of Ecker. The lessons derived from the story are expressed in short sentences, drawn up as far as possible according to the wording of the Small Catechism. Special catechismal instruction is not imparted.

The development of the supernatural virtues infused into the soul at baptism has progressed to such an extent that the Church obliges the child from his seventh year to assist at divine services on Sundays and feastdays. Finally, from the seventh year the child must begin to mortify his body and its evil inclinations by refraining from flesh food on abstinence days.

The various attributes of God are described by means of the following Bible stories: (1) the crea-

tion of the world, of Angels, and of men; (2) the sin of our first parents and their punishment; Cain and Abel; Joseph and his brothers; Moses and the Ten Commandments; (3) the Annunciation; birth of Christ in Bethlehem; the shepherds and the Magi; the Holy Family's flight to Egypt; Jesus in the Temple; (4) the miracle at Cana; raising to life of the young man of Naim; institution of the Eucharist; the Agony in the Garden; sufferings, Death, Resurrection, and Ascension of Jesus.

C. The Third and Fourth Year.—The aim of the third and fourth year is gradually to prepare the child for the reception of the Sacrament of Penance (end of the third year) and of the Eucharist (end of the fourth year). The child is made acquainted with God's redeeming plan and message of salvation. God's works of infinite mercy and love are depicted before the child's eyes by means of *Bible stories* taken from the small Catholic *Schulbibel.* Since the stories of the New Testament are of greater importance in this regard than those of the Old, more time is alloted to the former than to the latter.

God's message of salvation is communicated to the children by means of the *Catechism,* which is now separated from Bible History and taught as a separate branch. Catechismal instruction is distributed over the last two years in the following manner: to the third year is assigned the teaching necessary for a fruitful reception of Penance (namely, divine grace, the Commandments of God and of the Church, sin, Baptism, and Penance);

to the fourth year is assigned Part I of the Catechism (Creed), a more detailed explanation of grace, the Sacraments, and especially the Holy Eucharist. In both years the instruction begins with the doctrine of prayer, in order that the children may be thoroughly acquainted with this great channel of grace and means of intimate union with God.

The *Liturgical Year,* with its universal and particular local feasts, is made the subject of a careful study. These liturgical instructions become doubly interesting to the child when illustrated by means of slides or colored pictures. Religious monuments, processions, hymns, and prayers likewise receive careful attention. The three catechetical branches—Bible History, Catechism, and the Liturgy—are intimately correlated and form one whole in the child's mind.

The following is a brief summary of the *subject-matter of the third year:*

Bible History.—(1) The creation of the world, of the Angels, and of men; the sin of our first parents and their punishment; Cain and Abel; the deluge; idolatry. (2) Abraham; Melchisedech; sacrifice of Isaac; Joseph; Moses. (3) The Israelites' passage through the Red Sea; the manna in the desert; the Ten Commandments; the tabernacle and priests; David and Solomon. (4) The desire of a Redeemer; the Annunciation; the birth of Christ; the shepherds; the Presentation; the flight into Egypt; Jesus in the Temple.

Catechism.—(1) Prayer; the petitions of the "Our Father." (2–3) The two great commandments of love; sin; the Commandments of God and of the Church. (4) Grace; Baptism; Penance.

Liturgy and Christian Practice.—(1) Eastertide—the glorious Mysteries of the Rosary; Month of May; Rogation Days; the Ascension. (2) Corpus Christi; Feast of the Sacred Heart; the Mass; color of vestments; the confessional; the Assumption. (3) Month of October—hymns in honor of Mary; All Saints' and All Souls'; Advent; Immaculate Conception; Christmas. (4) Epiphany—the Joyful Mysteries of the Rosary; Candlemas; Ash Wednesday; Lent—the Sorrowful Mysteries of the Rosary, Lenten hymns; Palm Sunday; Holy Week.

The *Bible stories* of the *fourth year* should in their ensemble present a fascinating and indelible picture of the sublime and adorable Person of Our Lord. They should have a strong Eucharistic coloring, and foster in the children an ever-increasing interest in the Eucharistic Christ always present among us. They should emphasize Christ's divine power over created things and over His own earthly body. They should show how Christ gave to His Apostles and their successors the power of changing bread and wine into His Body and Blood, in order that the Sacrifice of Calvary might be daily renewed and that He might continually be dispensed as food to hungering souls.

The *subject-matter* of the *fourth year* is distributed as follows:

Bible History.—(1) The baptism of Jesus; the miracle at Cana; the miraculous draught of fishes; cure of the lame man; cure of the centurion's servant. (2) Jesus stills the storm at sea; multiplication of the loaves; the commandment of love; the Transfiguration; the Good Shepherd; Jesus teaches His Apostles to pray; Palm Sunday. (3) The Last Judgment; institution of the Eucharist; the

Passion of Christ. (4) The Crucifixion, Resurrection; institution of the Sacrament of Penance; the primacy of Peter; Ascension; Pentecost; the Church.

Catechism.—Prayer; the "Our Father" and "Hail Mary"; the Creed; grace and the Sacraments.

Liturgy and Christian Practice.—Principal feasts and seasons of the liturgical year; the church and its belongings; use of the hymnal; prayers during Mass, before and after Confession and Communion; Stations of the Cross; Litanies.

II. THE FOUR HIGHER YEARS OF THE "VOLKSCHULE" (10–14 years)

The catechetical instruction of this period strives to lay a solid and permanent foundation for the child's later Christian and Catholic life. The subject-matter of the *Catechism* is distributed in such a way that Part II (Commandments) is assigned to the fifth year, Part I (Creed) to the sixth, and Part III (Sacraments) to the seventh; the eighth year concentrates on those questions of faith and morals which are necessary for the solution of the child's problems and difficulties in later life. This distribution of the catechismal contents enables the teacher to impress each individual point deeply upon the child's mind and heart. The catechist must always remember that the catechism lesson is not only an instructional period (*Lehrstunde*), but also an educational period (*Erbauungstunde*); it must develop the mind and inspire the will. Being a manifestation of His great love for us, God's message of salvation is intended to awaken

love in our hearts. Every catechist must be instrumental in carrying out this divine purpose.

The *Bible History* stories are arranged in such a way that the Old Testament and Christ's early life are given in the fifth year, while Christ's public life is treated in the sixth year. The Acts of the Apostles, select passages from Church History, and certain important sections of the Old and New Testament constitute the object of Biblical instruction in the last two years. Bible History brings before the child, in a striking and conspicuous manner, God's merciful designs in our behalf and the sublime beauty of Christ's Person.

At least half an hour weekly is devoted to *liturgical instruction.* The children are carefully initiated into liturgical life and into the spirit of the different feasts. The explanation of the Sunday Gospel bears not only upon the understanding of the words and of the doctrine, but also upon the fundamental idea which underlies the particular liturgical season. A more detailed explanation of the structure of the Mass and of the purpose of ceremonies enables the children to unite themselves more closely with the priest in offering up the Holy Sacrifice. Because of their religious and moral value for the faithful, the ordinary hymns and prayers are explained in detail.

Education of the children for a *Christian life* is the most important duty of the catechist during this stage. The entrance of the young Christian upon life presupposes poise, self-control, and independence of action. The awakening inclinations of fallen nature and the sinful seductions of the

world demand a readiness on the child's part to conduct the battle for his own soul. The child must be self-reliant, not only in the practice of virtue, but also in the struggle against temptations.

During the fifth and sixth years the catechist aims to develop and intensify the child's love for the Eucharistic Christ. In the seventh and eighth year the principal religious and moral truths are introduced into daily practice. To aid the will to orientate itself properly, the catechist assigns a guiding maxim or idea to each one of the periods of the school-year cycle. The idea is recalled at the beginning of the religion lesson, and applied to the child's instincts and inclinations as well as to the various problems and situations of life. The idea may be chosen from the particular section of the Catechism which is not then being actually studied; in this way the lessons of former years are advantageously repeated. For the seventh year the following *Leitgedanke* are recommended:

From Easter to Pentecost: Progress in good works.
From Pentecost to October: Hatred of sin.
From October to Christmas: Increase in virtue.
From Christmas to Easter: Increase in perfection.

The moral education of the eighth year strives to correlate the different acts of virtue with a few fundamental principles. Thus, Christian life may be represented as the practice of the love of God

and of the concomitant virtues of self-denial and mortification; or it may be represented as a life of faith, hope, and charity. Or the following plan may be adopted:

From Easter to October: Duties towards God.
From October to Christmas: Duties towards ourselves.
From Christmas to Easter: Duties towards our neighbors.

It is of the utmost importance to represent the truths and practices of Christian life as aspects of the actual *Leitgedanke*.

A. Fifth Year.—The catechetical instruction of this year seeks to preserve and develop the child's consciousness of and happines at being a child of the Eucharistic Christ, a temple of the Holy Ghost, and an abode of the Most Holy Trinity. The *catechismal lessons* strive to develop Christian character in close connection with Eucharistic practice. A repetition and intensification of the teaching on prayer and grace (Part III) promotes the child's life of prayer. That the current instruction (Part II) may not be disturbed by this repetition, the lesson on prayer is placed at the beginning of the Easter session, and that on grace at the beginning of the Pentecostal period. In this way the two truths are placed in their proper light and supply apposite motives for conduct.

The *Old Testament stories* are intended to illustrate the great love with which God executes His merciful designs in spite of the malice of men.

If the different stories are made to center around a fundamental theme, the Bible period gains in interest and its influence becomes more lasting. The history of Christ's childhood and boyhood has naturally a great educational value for the children of this period. It is especially effective if treated during the Christmas season.

The *moral education* of this period comprises training in private and public worship and a strengthening of the moral fiber. The two, however, are intimately united in daily life. The moral practices are suggested by the liturgical year, and are concerned principally with fidelity in the fulfillment of one's duties. As the latter demands a certain self-restraint and self-control, catechetical training comprises a few preliminary instructions on self-denial and mortification.

The salient points of the *subject-matter* of the *fifth year* are the following:

Catechism.—The Commandments of God and of the Church; doing good and avoiding evil; repetition of the lessons on Penance and the Eucharist.

Bible History.—(1) Creation of the world and of man; the Fall; Cain and Abel; the Flood; Noah's sacrifice; the sons of Noah. (2) Call of Abraham; the Covenant; trial of Abraham; Esau and Jacob; call and mission of Moses; the Red Sea; the desert. (3) The giving of the Law on Mount Sinai; death of Moses; the Promised Land; the Judges; Saul; David; the Temple; Solomon; division of the kingdom. (4) Elias; end of the Israelite Kingdom; Tobias; Isaias; fall of the Kingdom of Juda; Daniel and his friends; return of the Jews from captivity; Eleazar; the seven Machabean brothers; the fullnes of time.

Liturgy and Christian Practice.—(1) Mass prayers and sacred hymns; morning and evening prayers—good inten-

tion and examination of conscience; May Devotions—good example to others; St. Joseph—interest in the Church's missions; Rogation Days; Ascension; Pentecost. (2) Corpus Christi—Eucharistic hymns; Sacred Heart—practice of humility, meekness, and patience; St. Aloysius—mortification of the eyes; Guardian Angels. (3) Rosary—different ways of reciting it; All Saints' and All Souls'—participation in another's joy or sufferings; St. Elizabeth—practice of generosity, patience; Advent—combating a fault through daily self-examination; St. Nicholas—fraternal charity; Christmas—mortifications in honor of the Christ Child. (4) Holy Family—obedience; Lent—mortification of the senses; Stations of the Cross.

B. Sixth Year.—The dogmatic teaching of the Catechism and the history of Our Lord's life constitute the object of catechetical instruction in the sixth year. They also supply the motives for Christian practice and for an ever closer union with Christ. The lessons on grace, good works, sanctification of the day, Baptism, and Holy Mass, which must be systematically reviewed during the year, are placed at the beginning of the four school-year periods. The lessons on Penance and the Eucharist are reviewed in connection with the more solemn reception of these Sacraments. The oft-repeated oral prayers (such as the "Our Father," "Hail Mary," "Angelus," etc.) are periodically explained in order to prevent mechanical and thoughtless repetition of them. The moral education of the children continues in the same way as in the fifth year.

The *subject-matter* of the *sixth year* is as follows:

Catechism: the Creed.
Bible History: Life of Christ.
Liturgy and Christian Practice: Same as in the fifth year, and in addition: practice of the presence of God; general and particular examination of conscience; acts of perfect love and of perfect contrition; punctuality in retiring and in rising; punctuality at religious services; Sign of the Cross; meal prayers; sanctification of daily labor; visits to the Blessed Sacrament.

C. Seventh and Eighth Years.—The principal aim of the religious and moral training of this period is Christian mortification and self-denial. For a young Christian stepping out of school, self-mastery is as important as bodily and intellectual development. Education in self-control is effected by a knowledge of and struggle against the dominant passions and by a daily examination of conscience. Both these exercises must be adapted to the intellectual and spiritual capacity of the children.

The practice of self-control and self-denial is intimately connected with the practice of love of God. Self-denial preserves and increases love of God, because it mortifies sinful love of self. Progress in the love of God is also obtained by an intimate union of the soul with God. The catechist should, therefore, gradually make the practice of the presence of God a favorite habit with the child. The current instruction in the Catechism, in Bible History, and in the Liturgy likewise offers powerful motives for arousing and increasing love of God. This is especially true in the last year, when this fundamental idea becomes the center of the

instruction. If this *Leitgedanke* of the love of God, which underlies and pervades the whole instruction, is opposed to the threefold concupiscence, the instruction will gain even more in effectiveness. The threefold concupiscence and the opposite virtues may be considered in the following manner during the school year:

From Easter to October: Pride of life: pride—humility; self-will — obedience; anger — meekness.

From October to Christmas: Concupiscence of the flesh: sensuality, intemperance, impurity, sloth, impatience—mortification of the eyes, ears, tongue, taste, curiosity, indolence.

From Christmas to Easter: Concupiscence of the eyes: avarice, stinginess, jealousy, thefts, lying, quarrelling — contentment, honesty, well-wishing, love, mercy, generosity.

The pericopes of Sundays and holydays are briefly discussed at opportune times. Initiation into the spirit of a feast is brought about by a brief consideration of a correlated church hymn. The Mass Prayers are explained with a view to practical use. Saints of special significance for the Church Universal, for the diocese, or for the community, are studied in preparation for the coming feast.

Contents of the *religion course* for the *seventh year:*

Catechism (for the *Leitgedanke,* cfr. above).—Grace; Sacraments; prayer.

Bible and Church History.—(1) The primacy of Peter; sending of the Apostles; the Ascension. *Acts of the Apostles:* Choice of the Apostle Matthias; Descent of the Holy Ghost; cure of the lame man; Ananias and Saphira; constancy of the Apostles; St. Stephen; conversion of the Samaritans. (2) Conversion of the eunuch of Ethiopia, of Saul, of Cornelius; Peter in prison; the journeys of St. Paul; the Council of Jerusalem. *Church History:* persecutions (St. Lawrence); the Church and Constantine; heresies (St. Augustine); national apostles; the Church and Gregory VII. (3–4) *Synthetic Review of the Old Testament:* beginnings of the human race; Abraham; Patriarchs; Moses; Judges; Kings; Kingdoms of Israel and Juda; Babylonian Captivity; the Jews under Roman authority; Messianic types and prophecies.

The Liturgy and Christian Life.—Sanctification of labor; good intention; morning and evening prayers; practice of the presence of God; general and particular examination of conscience; Blessed Virgin Mary and purity; Baptism of necessity; devotion to the Holy Ghost; desire of Confirmation; visits to the Blessed Sacrament and mental prayer; proper assistance at Mass; preparation for and thanksgiving after Communion; Spiritual Communion; acts of the three theological virtues; perfect contrition; daily expiation of temporal penalties due to sin; indulgence prayers; prayers for a happy death; works of mercy; prayers for parents and ecclesiastical authorities; devout use of the sacramentals; Stations of the Cross; the Rosary.

Contents of the *religion course* for the *eighth year:*

Catechism.—(1–2) *Important doctrinal truths:* God and the world; God and man; Christ the Redeemer; the Church; Jesus Christ, the Head of the mystic body. (3–4) *Important moral truths:* the Commandments of God and of the Church; sin and its causes; duties towards God, our neighbor, and ourselves; evangelical counsels; Christian rule of life.

Bible and Church History.—(1) Repetition of lessons concerning the foundation of the Church; *Acts of the Apostles.* (2) *Church History:* repetition of previous lessons; the crusades (Bernard); heresies; Council of Trent; missionary activities; recent Popes; Pius XI. (3–4) *Synthetic Review of the New Testament:* the boyhood of Christ; Christ, the Divine Teacher; Christ, the Wonder-Worker; Christ, our Model; Christ, our High-priest.

Liturgy and Christian Practice.—Leitgedanke: love of God—mortification of self; general and particular examination of conscience; practice of seeing God in all things; subduing pride through humility; confidence in God's Providence; combating the predominant fault or passion; subduing self-will through obedience; intimate union with the Eucharistic Christ; suffering in union with the Redeemer; subduing anger through meekness; prayers for the spread of God's Kingdom; Communion of Saints; acts of faith, hope and charity; daily struggle against sensuality and self-love.

A mere cursory examination of the Fulda program of studies reveals the fact that the *Lehrplan* embodies the fundamental principles of the Stieglitz Method. The *Lehrplan* appeals not only to the child's memory and senses of sight and hearing, but to all his faculties. By a judicious use of the *Arbeitsprinzip,* it strives to spur the child to self-activity, and endeavors to enlist his intellectual coöperation. It leads to the abstract catechismal formula through the concrete facts of Bible History. It correlates Bible and Church History, the Liturgy and sacred hymns, with the Catechism. It emphasizes the "fundamental" Catechism, and directs that the truths necessary for salvation should not only be distinguished from the rest but repeated every year. Its program

concerning prayer in its various forms, examination of conscience, mortification, etc., suggests the ideal of St. Francis de Sales in his "Introduction to a Devout Life," and aims higher than most study-programs. The Fulda *Lehrplan* tries earnestly, indeed, to develop not only the memory and intellect but also the will, and to make the sublime truths of religion operative in daily life and conduct.

CHAPTER XIII

CONCLUSIONS

In the foregoing pages we have attempted to give a faithful exposition of contemporary catechetical methods. Chapters I, II, III, IV and V deal with the subject-matter of catechetical instruction; Chapters X, XI and especially XII indicate the selection, division, and arrangement of catechetical matter with regard to the various school grades; the remaining chapters suggest different ways of impressing the subject-matter—the complexus of revealed truths—upon the minds and hearts of the children. Being generally built upon sound pedagogical and psychological principles, these methods offer valuable remedies for the defects and shortcomings commonly attributed to catechetical instruction today.

I. In the first place, a correct psychological method demands that the teacher proceed from the known to the unknown, from the concrete to the abstract, from visual impressions to mental pictures, and from facts to definitions. The sense and the intelligence form one natural, indivisible whole. In our present state the proper object of the intellect is derived from sensible material objects. Intellectual cognition depends upon concomitant sensible activity. Now, when we examine

the statements of the Catechism we find that they are abstract, terse, and succinct, and that their language is not childlike. To oblige the child to memorize forthwith difficult theological formulas which the child can hardly pronounce, much less understand, is thoroughly unpsychological. The means of bringing the condensed content of the Catechism within the reach of the child is primarily the oral explanation of the catechist. He must supply the concrete details which the Catechism in its brevity cannot offer.

The Psychological or Stieglitz Method justly deserves the credit for striking out emphatically in the proper psychological direction. Following the example of Christ Himself, of the Church in her Liturgy, of St. Augustine, Gruber, and Bossuet, the Munich Method proceeds from the concrete to the abstract. It begins with a story—preferably a Bible story or a parable. The story is further illustrated and rendered concrete by the aid of pictures, drawings on the blackboard, projects, dramatization, etc. From these concrete elements it abstracts the principal points of the doctrine, and, by combining these in a final summary, obtains substantially the answer of the Catechism. The catechism text is read and its wording and phrasing explained. Once the doctrine is understood, the short abstract text of the Catechism presents no further difficulty. The lively interest which the story immediately arouses could never be awakened by the dry catechism text. The attention of the child is stimulated and his heart won from the outset. The method of presentation,

then, and the subject-matter must be planned to suit the developing mind. Our methods must be adjusted to the steps of the child's natural growth and expression. "God made them (the children)," says Fr. Drinkwater,[1] "and if we take the trouble to notice after what manner He has made them, we shall know how He intends them to be treated, and if we treat them accordingly, we shall be able to count more on His coöperation, as well as theirs."

The Sulpician Method also demands that the catechist proceed to the abstract by means of concrete comparisons, examples, and parables, "Curiosity," we read in the well-known work, "The Method of St. Sulpice,"[2] "is a natural impulse which leads on half-way to instruction. Now, what is there more fit to excite their (children's) curiosity and to quiet the restlessness of their minds than a comparison taken from sensible things which are all around them, and which come to them through their senses? It speaks to their imagination, and it always interests them, provided that the thing is described to them with animation, and that the comparison is well put before them. As the catechist talks to them, the picture he is drawing excites their attention, and keeps their curiosity awake; and, when the application comes, their faces glow with surprise and the secret delight of their hearts."

Dr. Shields likewise leads the child to the abstract religious doctrine by means of concrete pres-

[1] "The Givers," 165.
[2] Pages 76–77.

entations and embodiments of the truth, which touch the child's imagination and arouse his enthusiasm. The "nature study" is followed by a "domestic study," which is reflected in and grows out of the former; both are constructed in such a way as to form an adequate preparation for the religious lesson which follows. The stories are told with additional fullness by a series of pictures, either in color or sepia, which illustrate the text. The nature study is intended to be dramatized, the domestic study to be lived out in the home.

In the Preface to "Stories in School," the Editor of *The Sower* repeatedly warns that the children are not to be starved of their stories. In another *Sower* publication we read: "To be able to tell a story vividly is a very important accomplishment for a teacher; and the more 'local color' he can introduce, the more truly will he be educating the children and the more he will delight them, for there are few things a child enjoys more than flights of imagination. And if the teacher lacks the power of painting vivid word-pictures, there are always picture books—which are, nowadays, almost all that could be desired." [3]

II. It is an equally fundamental psychological law that a child assimilates a given subject, not in one act, but only gradually. First there is apprehension, then understanding, and finally practice. These three stages of learning presuppose on the part of the catechist three corresponding teaching modes: *presentation,* which should produce a distinct and vivid picture in the imagination; *expla-*

[3] "The Way into the Kingdom," 47.

nation, which should make clear the "how" and "why" of things; *permanence,* which should impress the truths upon the mind by memorizing and reviewing, and apply them to conduct by drawing consequences suited to the age of the child and the concrete occurrences of his daily life. The Munich Method with its three fundamental stages admirably satisfies the requirements of psychology on this point.

III. Psychology also tells us that children do not grasp an object, presented to the mind for the first time, integrally or intuitively but only imperfectly. It is only slowly and after repeated efforts that the inner nature, the deeper and essential characteristics of an object, are finally understood. The varied types of mind in children of different ages must also be taken into consideration. The content, method, and discipline appropriate to early adolescence should not be projected into and anticipated in childhood, much less in infancy. Any attempt to divide mechanically the instructions designed for children from six to fourteen years into eight equally proportioned parts is unpsychological. In the secular branches—in reading and arithmetic, for example—the same textbook is not used throughout all the grades, but a well-defined system of graded instruction is followed. To use in the lower grades a text which properly belongs to the higher grades, would be considered absurd. Why, then, should not some similar program of studies be followed in teaching religion? The three stages of *The Sower* scheme meet the evident divergencies noted in the children

in these three periods. It has also supplied the teacher with the necessary handbooks for this purpose. The "concentric circles" of the Munich Method and of the Fulda *Lehrplan* likewise answer the demands of psychology. A graded Catechism, which would have the good qualities of similar books in Germany and which would be universally recommended and accepted, is still a desideratum in the United States.

IV. Every conscious and deliberate act implies the coöperation, more or less intense, of the bodily faculties—of the senses, imagination, intellect, will and emotions. The Munich Method gives due consideration to all the faculties of the child's nature. By means of the *Arbeitsprinzip* the exponents of the Munich Method appeal to the whole child with all his senses and faculties. In the *presentation,* the catechist appeals to the sense of hearing by means of examples, stories, comparisons, and questioning, and to the sense of sight by means of the things themselves, copies of things, pictures, maps, drawings, projects, etc. In the *explanation* he appeals to the intellect, and in the *application* to the will and emotions. In this way the catechist makes excellent use of the supplementary aids to instruction so popular in profane pedagogy.

V. Another defect frequently signalized in our catechetical instruction is over-emphasis on memory. Religious training is often a mere memorizing and a scrupulously accurate reproduction of verbose and unintelligible formulas. The unassimilated abstract forms, instead of promoting religious life, become non-functional memory loads

and dead accumulations. These exercises of verbal memory frequently end in making religion itself an insufferable bore. Would anyone try to make adults believe that they can grasp the sense of a statement, not by an exercise of reason or understanding, but by an exercise of memory? "The child will retain the words," it is said, "and later, as his intelligence matures, he will realize the force of them." As well feed a piece of hard food to an infant, and say that when he grows up he will digest it. Now, why should religious training follow its own individual way, and not profit by approved profane didactic methods? If grace does not destroy nature but rather perfects it, correct catechetical methods cannot be in opposition to the didactic rules established for profane science. There is one brain and one mind in the child, and the laws governing the operations of the mind are fundamentally the same whatever be the contents of knowledge. The abstract statements of the Catechism are the conclusions of a whole reasoning process, formulas deduced from a host of concrete facts. To attempt to teach them to the child without supplying the concrete facts on which they are based, is to go counter to all laws of psychology. Hence the insistence of the Munich Method that the children be required to memorize only after the matter had been carefully presented and thoroughly explained. Hence the requirement of the "Sower Scheme" that the answers of the Catechism be first built up in the child's own words, then translated into the phrases of the Catechism, and only then memorized. "Memoriz-

ing," says the Editor of *The Sower* in his Preface to the "Teaching of the Catechism," "should not be the first step but the last step or finishing touch to a process of explanation and understanding." We are not prepared, however, to discourage memory work in Christian Doctrine to the extent that Dr. Shields does. Divine immutable truths demand accurate and precise expression. The terse and concise formulas of the Catechism are more easily impressed upon the memory, and misunderstandings and errors are thereby more easily avoided.

VI. Our present system of catechetical training is frequently criticized for its failure to apply religious truths to the concrete occurrences and events of everyday life. As a matter of fact, a catechist who concludes that his task is done when he has *instructed* his pupils, or when the children have satisfactorily *memorized* the lesson, is sadly mistaken. Mere increase in knowledge does not necessarily imply progress in virtue, and morality does not necessarily go hand in hand with intellectual advancement. "For not the hearers of the law are just before God, but the doers of the law."[4] Revelation has been given us, not only for the illumination of our understanding but also, and above all, for the uplifting and complete conversion of our hearts. A catechist's instruction must grip the child with enthusiasm for the ideals of religion, and set his heart aglow with inward fire. Standard catechetical methods have never dissociated religious *education* from religious *instruc-*

[4] Rom., ii. 13.

tion. In the Munich Method the former is emphasized by the *application;* in Dr. Shields' "Primary Methods" by the "Thoughts for Us," and in the Sulpician Method by the homily, application, and admonitions. These stages set forth the inherent power of religious truths to counteract all incentives to sensuality, their compelling force in arousing love for things of eternity, and their ability to lift souls from earth to heaven. However, a mere accumulation of applications, instead of contributing to spiritual perfection, might produce the opposite result, namely, a dulling and deadening of the moral sense. Man cannot simultaneously acquire all virtues or root out all defects. The Eucharistic Method and the Fulda *Lehrplan* more correctly emphasize the "particular point" or *Leitgedanke,* which is to be recalled and impressed upon the mind and heart for an indefinite period of time.

VII. Our catechetical training is also charged with over-emphasis on authority. Children are marched to Confession in platoons, and marshalled up to Communion in companies. Morning and evening prayers, prayers before and after meals, are said with them in school. Such procedures cannot but teach the children that these religious exercises belong to the routine of school, and are to be discontinued on one's fourteenth birthday. No one has perhaps pointed out the evil of over-emphasis on authority so well and suggested such practical remedies as Fr. Drinkwater. This learned catechist does not propose to leave the children to their own devices. He realizes that chil-

dren need helps, reminders, stimuli, moral props, etc. But he proposes that the restraints of obedience should be progressively relaxed as the child grows older, so that the will may get a chance to work. The number of commands is gradually restricted, the order is put in the form of a request or a proposal, and the reasons for the order are made plain. It is always a mistake for the teacher to be constantly giving small petty orders. Unless the child is as nearly autonomous as possible in matters of practice when he leaves school, and unless he has learned to rely on himself, he will remain a life-long weakling and a prey to every leader or tempter. The exponents of the Munich Method also demand that with the awakening of reason the children should be told the motive for their obedience. The main reason is the will of God manifested in the enactments of constituted authority.[5] Only an obedience based on the will and wisdom of God is reasonable, ennobling, and becoming to man; only such an obedience will rule the child through life and preserve him from servility and Pharisaism.

VII. Another defect frequently pointed out in our catechetical training is under-emphasis on the natural virtues. By natural virtues are meant certain qualities of mind and heart which, though they may be directed to a supernatural end, remain intrinsically natural. Refinement of speech and manners, personal neatness, discretion, affability, cheerfulness, self-reliance and self-respect, punctuality in keeping engagements, fidelity in

[5] Rom., xiii. 2; I Peter, ii. 13–18.

fulfilling promises, and above all an unimpeachable honesty—all these are perfections which belong to rational nature as such, apart from its supernatural destiny. And yet these natural virtues are often rare even among religious-minded people. In *The Atlantic Monthly,* June, 1926, A. M. Royden writes: "I have found honesty, common honesty, to be the rarest of the virtues practised by religious people." [6]

The causes of this disregard of the natural virtues are many. One of them is a false mental attitude, often fostered by spiritual writers, concerning the distinction between the natural and the supernatural. The contrast between the two is sometimes exaggerated to such an extent as to give the impression that what is natural is essentially evil. Again, if the discipline of the school is too exacting, if the child is subjected to excessive supervision, if he is hedged in by a multiplicity of exasperating regulations, he will often resort to dishonesty and deceit. Tale-bearing and the divulging of minor faults lead children to adopt defensive measures of a dishonest nature. Constant espionage develops hypocrisy, and fosters suspicion and distrust. Untruthfulness in school is often due to one or other of the following causes: promises or threats not carried out; deception of the child in some way in order to derive pleasure from his discomfiture; misleading of the child by captious questions, and extreme severity on the teacher's part in administering punishment.

In fostering natural virtues the teacher must

[6] "Pagan Virtues and Christian Graces," 750.

remember that the supernatural is built upon the natural, that it perfects the natural and does not destroy it. Above all, the teacher must practise the natural virtues himself. If he is harsh and overbearing, if he violates the rules of courtesy, if he manifests partiality towards certain pupils and dislike for others, he shows that he lacks a spirit of manliness and fairness. He must also be careful not to confuse self-reliance with pride, courage with the absence of meekness, care for one's personal appearance with vanity, and courtesy with effeminacy or worldiness. Violations of natural virtues containing an element of dishonesty, infringements of discipline accompanied by deception, should be punished more severely than faults confessed in a manly way. In administering punishment the teacher should avoid everything that would reflect on the child's sense of honor or destroy it; in such a case a result opposite to the one intended would follow. The teacher should develop in the child a strong character that fears the just and omniscient God alone, cares nothing for human respect, and spurns the whole world when it drifts from the path of justice. Properly conducted athletic games, besides being beneficial physically, often develop self-control, courage, determination of purpose, and a spirit of fairness.

IX. The failure to appeal to Saints as inspiring models for our children is considered as another imperfection of our religious training. The child tends by natural impulse to imitate the example set before it. The first word it utters, the first lesson it reads, and the first picture it draws

are all the result of imitation of mother or teacher. Now, what better way of satisfying this natural imitative tendency is there than the lives of the Saints? The meaning and value of imitation in the educative process and in the teaching of religion were well understood by the Church when she organized her liturgical year. In the *Sanctorale* she proposes to us models who by their lives have proved that we not only "should" but "can" fulfill the teaching of Christ. She encourages us to walk in the footsteps of men who have had to struggle against the very difficulties and temptations that we encounter, men who gave up everything, even life itself, in order to be worthy of a place in the heavenly kingdom. The proper understanding of the *Sanctorale* is possible, however, only if closely correlated with the reading of the lives of the Saints. The Sulpician Method introduces the children to some of the Saints by means of the "fêtes" and "billets." The Munich Method insists upon a close correlation of the catechismal lesson with stories from the lives of the Saints. To employ the latter effectively, the catechist must not dehumanize the Saints, or render them effeminate, or invest them with various forms of melancholy piety. Only strong, living personalities and attractive models will invite imitation. The delicate, soft, and saccharine form under which art frequently represents certain Saints (especially St. Aloysius and the Little Flower), will hardly appeal to any real American boy or girl.

X. Christ is the Way, the Truth, and the Life. In Bible History Christ is represented as the Way,

in Catechism as the Truth, and in the Liturgy as Life. The three catechetical branches must, therefore, be intimately correlated in all religious instruction. Historically, the Church announced to men the joyful message through these three channels. First, she announced to men the salient points of the history of salvation contained in the sacred records. These sacred books show how the salvation which was promised to Adam came through Christ. Since this instruction was not merely theoretical but also practical, certain special passages calculated to contribute to a moral renovation were chosen. Secondly, the Church summed up Biblical doctrine in certain clear-cut formulas, which were to guard the Christian against error and be a sign of orthodox faith. In this way the foundation for the Catechism was laid. Thirdly, the Church applied the treasures of truth and grace through the celebration of the liturgical year, through her feasts, prayers, and blessings, and, above all, through the Mass and Sacraments. In the Liturgy and sacred chant the condensed contents of Scripture and Tradition are prayed, sung, confessed, and made a vital part of our lives. Bible and Church History, the Catechism, and the Liturgy are not, therefore, different regions of facts, but only different angles from which one may observe Catholicism. They should not form separate and distinct units, but should mutually interpenetrate.

XI. The Religion Course should also form an organic whole with the so-called secular branches. A school which uses text-books written by non-

Catholics, which employs non-Catholic teachers, which admits non-Catholic students, and which calls itself Catholic because of its daily half-hour's class in religion, is Catholic only by extrinsic denomination. Our holy religion, says Pius IX, must be the soul of the entire academic education: "All branches of learning must expand in the closest alliance with religion, and all types of study must be enlightened by the bright rays of Catholic truth." Similarly, Leo XIII proclaims that "religion must thoroughly inform and dominate every subject of instruction." It is not enough to trust to the ingenuity and resourcefulness of the teacher to point out the relation of religion to the other branches of the curriculum. The text-books themselves should embody this vital connection between religion and the profane studies. It was this that Dr. Shields hoped to accomplish by his Religion Books. It was his constant contention that religion was the central, coördinating, and dominating element of the child's work in the first years of school, and that it must enter the mind along with other knowledge. If religious truths are rigidly restricted to the half-hour's religious instruction, or reserved for the Sunday School, or deferred till the years of maturity, they will with difficulty be correlated, will appear as superfluous, and will fail to exercise an influence on daily conduct.

Realizing the inadequate training in religion of many prospective catechists, several of the methods outlined above—especially the "Sower Scheme" and the Munich Method—have made it their primary aim to supply the teacher with handbooks

which would be pedagogically sound and doctrinally accurate. All methods, particularly the Eucharistic Method, insist upon the supernatural character of catechization. To reform the child deformed by original sin, to render him more conformable to Christ, his Model, to prepare him for the Beatific Vision, and to save his soul, are all endeavors which transcend the power of mere human nature and demand the assistance of grace. Finally, all methods insist upon the exemplary life and sanctity of the catechist. He must be endowed with gentleness and love for children, with zeal for the salvation of souls, and with a spirit of prayer and piety. For burning words cannot come from a frozen heart.

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